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# THE CHAUTAUQUAN.

VOL. XI.

APRIL, 1890.

No. 1.

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## REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

### THE ARCHÆOLOGICAL CLUB IN ITALY.

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#### V.—THE THREE-FOLD ARTISTIC TRANSFORMATION OF ANCIENT ROME INTO MODERN ITALY; ARCHITECTURE TO THE RENAISSANCE.

THE transformation of Ancient Rome into Modern Italy runs, for artistic purposes, along the three meandering lines of Architecture, Sculpture, and Painting. These lines waver, meander, become here and there indistinct, disappear altogether now and then, but ultimately emerge (like a sunken river) and clinch the Rome of the past to the Italy of the present. Everywhere Roman antiquity throws forward its prophecy like the mighty fan-like radii of sunset; its roots are in the ground slumbering for a season, but ready to quicken at the breath of the Renaissance; its ruins are alive with suggestion for the intelligent architect, the studious sculptor, the dreaming painter; and the soil that has lain fallow for a thousand years, from the time (A. D. 532) when the great dome of Justinian\* began to overshadow Constantinople to the time when its twin was tossed into the air by Michael Angelo, to crown St. Peter's at Rome, swarmed with innumerable art-germs that budded and blossomed into glorious churches, beautiful palaces, galleries of paintings, many colored as the dream of Kubla Khan†, and multifarious

sculpture recalling the chisels of Phidias and Praxitiles.\*

Italy had a wonderful soil intellectually "phosphated" by streams from over the Alps, in the Lombard cities, by warm radiations from Greece and Byzantium at Venice and Naples, by strange Arabian influence at Palermo, superimposed upon an original psychological mosaic of Etruscan and Roman with their compounds of unknown and undivided tribes and nations. Out of this intellectual conglomerate grew the Italy of the Renaissance, that Mount of Transfiguration whence we descend slowly but surely to the levels and flats of the nineteenth century.

In pursuing this journey of fifteen hundred years it will be necessary to divide the itinerary and turn our steps over a three-fold route. It is our purpose to accentuate only the salient features of these vast subjects.

It has well been said that Roman architecture, as we know it, dates from the Christian era, and the rapidity of its spread over early

in it were seen by him when asleep. "In consequence of a slight indisposition," he says, speaking of himself in the third person, "an anodyne had been prescribed, from the effect of which he fell asleep in his chair at the moment he was reading the following sentence from Purchas' 'Pilgrimage,' 'Here the Kahn Kubla commanded a palace to be built and a stately garden thereunto; and thus ten miles of fertile ground were enclosed with a wall.' When he awoke he instantly wrote the lines that form the poem, but being interrupted, he was unable ever afterward to recall the remainder of the vision so as to finish the work.

\* (Prax-it'il-ēs.) One of the greatest of Greek sculptors; he lived during the fourth century B. C.

\* The dome on the cathedral of St. Sophia.

† (Ku'bla Kan.) The founder of the Mongol dynasty of Chinese emperors; he lived in the thirteenth century. The "dream" refers to the poetical fragment written by Coleridge, entitled "Kubla Kahn; or a Vision in a Dream." The author affirms that the scenes and incidents described

Pagandom and growing Christendom was marvelous. Whatever might be the individuality of Asia Minor, of Sicily, of Britain, France, Syria, Africa, in other respects, architecturally they all (Egypt excepted) copied Rome. So full of life were the majestic utilitarian discoveries of Rome—who herself had copied from Greece—that they seemed to grow spontaneously on Syrian soil and on Gaulish, alike as soon as Roman colonization had spread a knowledge of them to the ends of the world.

The copying Roman was also the transforming Roman. To the elementary forms gathered from Hellas\*—which were also in a high sense *alimentary*—he added others to which modern architecture owes most of what it contains that is remarkable or grandiose,—the apse, in churches; the circle on plan; the dome as it towers into a baptistery at Pisa or over St. Paul's at London, or over Ste. Maria at Florence, or St. Sophia at Constantinople; and the arch in elevation. These were some of the things ingrafted by fertile Rome on monumental Greece; and out of some of these germinated the principles and adaptations that flowered into new and lovely architectural growths, such as the pointed Gothic and it may be the mosques and tomb-temples of the Arabians.

But nearly seven hundred years passed away without a new forum or a public bath, a theater or a temple rising in gradually Christianizing Rome. They had served their day and generation.

For seven hundred years, until the times when Norman castles sprang up picturesquely on the cliffs and mountain-sides of the peninsula, one architectural form, and one alone—that which sprang from the cross of Christ in every imaginable variation of cruciform, or rectangular, or circular beauty—prevailed as the universal architectural language. The gallows on which Christ hung, as the old Anglo-Saxon poet expressed it,—mean, vile, fraught with abhorrent associations—was to lift itself aloft and loom before the devout architect as the one thing worthy of imitation in his art,—a pillar of fire changed to stone, tunneled into aisle,† and nave, and

apse, paneled with rarest mosaics, lighted by mellowest windows, accentuated by finger-like *campaniles*\* pointing to heaven.

At Rome, Ravenna, and Constantinople the new architecture, the new adaptation of the old begins.

Just as the modern Romance languages,—Italian, Spanish, French,—developed from the Roman tongue, so the ancient Roman basilica-architecture, the model of the earlier Italian ecclesiastical style, passed into the *Romanesque*. The Romanesque was a modification of the classical Roman form which was introduced between the reigns of Constantine (A. D. 312-337) and Justinian (A. D. 527-564) and was an attempt to adapt classical forms to Christian purposes. It remained unmingled with foreign or extraneous influences down to the age of Gregory the Great, about A. D. 600. In the East it raised its mightiest monument in the St. Sophia of Constantinople, and hence was christened the “Byzantine” style, which five hundred years later insinuated itself into Italy at Venice where the Cathedral of St. Mark dyed with all the heraldries and poetries of color and radiant mosaic and chalice-like dome is its passionate adumbration,† and poetic transmitter of the style to the Lombard cities, and thence to France. Russia drew her church-basilicas from the same inexhaustible source, till Peter the Great introduced the Western styles into the empire.

Three architectural germs of Roman antiquity proved singularly prolific in the generation of the Romanesque: the Roman *basilica*, the Roman *temple*, and the Roman *tomb*. These themselves had been evolutions out of purely pagan or Grecian elements, as the pagandom of Augustus and of imperial times had passed into the Christendom of Constantine and the popes. For three hundred years Rome had been “molting”—shedding an old growth and putting on a new, rejuvenating herself like some ancient serpent into forms of eternal youth, surcharging herself with new thoughts, new faiths, new institutions. From Judæa a new air had blown, charged with new electricities, new vital currents, an ozone of the soul that

\*The Greek name for Greece.

†The term *aisle* is applied to the interior side portions or wings of a cathedral; *nave* to the middle or main body exclusive of the wings; *apse* to the semi-circular termination of the altar extremity; *choir* to that part between the nave and the apse which is reserved for canons,

priests, monks, and choristers; *crypt*, to the space under a building or hidden from view, especially a subterranean chapel.

\*(*Kam-pa-nē'las*.) Bell towers.

†(*Ad-um-brā'tion*.) A foreshadowing; something that suggests by resembling.



steeled thousands to a joyous martyrdom, and penetrated the torpid empire with its quickening energies. Ultimately the conversion of Constantine hangs over the mephitic mists of expiring heathendom like some superb luminous spot, the center of all eyes, the gathering ground of all believers. Rome, the mightiest convert to Christianity, was, in him, at the foot of the cross. The city was full of magnificent buildings—basilicas, temples, tombs; why not convert them to Christianity too?

Accordingly, after hiding in the Catacombs\* during the Ten Persecutions, Christianity emerged to the light; the Christian commonwealth settled peacefully in the existing buildings; and these buildings when they had been arched and vaulted over were so perfectly adapted to Christian worship that little or no essential change has taken place in their general style from the fifth to the nineteenth century. The forms and ceremonies of the Christian ritual fitted to a T in the broad basilicas where prætors, assessors, and quæstors had sat in the administration of justice. The basilica of the heathen passed into the *ecclesia*, the church assembly, of the Christian; bishops and presbyters sat in the places once occupied by publicans and prætors; the libation-sacrifice of the heathen litigant was succeeded by a Christian altar in the same place; and in the apse, or semi-circular end of the building, were placed pulpit and reading-desk, chancel-rails, communion-table, and as the republicanism of earlier times vanished, and clergy and laity came to be separated as ministrants from recipients, uninstructed and unordained multitudes from ordained and ministering saints. Thus enriched, the basilica gradually absorbed into itself new and ornamental ingredients of an artistic and helpful kind: a low enclosed choir in the center of the nave gradually arose; then the bodies of saints and martyrs came to be deposited in a confessional, or crypt, under the high altar; and the baptistery was merged in the basilica, and took the form of a font within the western doors. Thus expanding and throwing out artistic arms about itself, the basilica grew from a plain law-court murmurous of plaintiff and defendant, and resonant with the jargon of Roman law, into a noble encyclopedic structure combining all the offices of

the Roman church, an assembly-place of clergy and congregation where every step of the Christian life could be reverentially accentuated, from font to winding-sheet.

The earliest and most important type of the thirty-one basilican churches of Rome that extend from the fourth to the fourteenth century is the celebrated San Clemente, built in the fourth or fifth century, and consisting of three churches one above the other. Three out of thirty of these structures have five aisles, all the rest three; several have two-storied side-aisles in some of which (modern) the aisles are vaulted and in most of which there was originally a flat wooden ceiling. The finest of them all was the great basilica of St. Peter erected in Constantine's time over the spot where St. Peter suffered martyrdom under Nero. It was later entirely destroyed to make room for the present St. Peter's begun in the sixteenth century. Other very noble ones are St. Paul's fuori delle Mura, Ste. Maria Maggiore (mad-jo'râ), and San Lorenzo, all differing in detail and ornamentation with that Shakspeare-like versatility in which the Italian architects delighted.

Ravenna, too, possesses a wonderfully noble collection of these old basilican and other churches fairly resplendent with gold mosaics across which sweep shimmering lines of white-robed martyrs.

But the rectangle was not the only figure out of which Italians wrought the airy geometrics of their churches. The circle, the polygon, the star, the cross, suggested to them other and more charming art-forms to develop—forms that sprang living from dead Roman mausoleums or Christian emblems. The "chambered tumuli"\* of Cæcilia Metella, of Augustus, of Hadrian, and of Tossia, no less than the brilliant dome of the Pantheon, suggested an imitation of these architectural remains as a variation on the theme of the monotonous rectangular basilica.

The circular Roman temples originally had a peristyle of encircling pillars outside like that at Tivoli and the Temple of Vesta at Rome. Gradually these pillars were absorbed internally and became a decorative feature of the interior of the Pantheon. The circular scheme developed transitionally equally with the basilica scheme until from the pillarless tomb of the Empress Helena,

\* For description of the Catacombs see the October number of THE CHAUTAUQUAN for 1889, p. 89.

\* See reference to these *tumuli*, or tombs, in THE CHAUTAUQUAN for January, p. 390.

the baptistery of Constantine, and the tomb of Constantine's daughter, was evolved a series of rotunda-churches interesting in the extreme, such as San Stephano at Rome, Ste. Angeli at Perugia, the beautiful circle-shaped church of Nocera dei Pagani between Rome and Naples, and the elegant and complicated San Vitale (ve-tä'lā) at Ravenna, and San Lorenzo at Milan.

The babies of Florence were baptized in the great octagonal baptistery that stands near the cathedral of the city overshadowed by Giotto's fairy campanile, and it is reckoned that nearly one-half of the early Italian churches were circular or polygonal, in imitation of the sepulchral tomb churches of earlier times.

The tomb-church of Galla Placidia, at Ravenna (now Ste. Nazario and Celso), abandoned this for the cruciform plan, while the Byzantine artists clung to the circle and produced multitudinous graceful effects with it. At Pisa the bell-shaped baptistery of white marble is one of the most delicate and gracious creations of architectural fancy; and the Leaning Tower over against it shows that ravishing harmony of Byzantine Romanesque basilica, baptismal building, and belfry, separate yet in unison, in which many Italian architects excelled.

Of secular Romanesque structures of this period only the mutilated palace of Theodorico at Ravenna and the Palace of the Tower at Turin remain. At this point of time (A. D. 603) the Romanesque style with its great round arches passes on the one hand into the Gothic, and the Gothic after five hundred years of experimentation and doubt, blossoms into the incomparable pointed churches of France, England, and Germany; on the other, touched into poetry and loveliness by contact with the Orient, it passes into the Byzantine-Romanesque and erects such marble epics and elegies as San Marco at Venice, the cloister of San Giovanni Laterano (zhovan'ne lat-e-rā'no), San Antonio at Padua, the cathedrals of many south-Italian towns, and the glorious group of Pisa Cathedral.

Thus three militant styles contended for the mastery in the long drawn-out luxurious land of the emperors,—the Gothic geographically acclimatized under the ices and snows of the north and in the fair plain of Lombardy; the statuesque and unchangeable *Romanesque* of Rome and Ravenna; and the quaint and ornate Byzantine.

The Romanesque is the characteristic ecclesiastical style of Italy, and passed thence to Spain, Mexico, and South America. All the development it underwent is included under the terms *Roman*, *Romanesque*, and *Renaissance*. Its fountain-head was Rome, from which flowed two great and picturesque rivers of architectural derivation—the Rhine and the Rhone of art—Gothic in its Lombard round-arched form and its pointed Italian variety, and the Italian Byzantine.

That mighty piece of natural Gothic architecture—the peaked and pointed Alps—proved but a slight barrier to the barbarian hordes of Goths. When settled and christianized they built churches with an energy that in a few centuries evolved out of the plain basilican and circular church forms the singular and bizarre, the poetic and imaginative *Gothic* style. Friuli, Piacenza, Asti, Novara, Pavia, Milan, Verona, Parma, Modena, are albums of this round-arched Gothic brimful of monumental work that sprang from wedded Roman and Longobardic imaginations, after the two races (like French and Anglo-Saxon in England) became thoroughly fused in the eleventh century. The eleventh and twelfth centuries, indeed, were the first great building centuries of the Gothic nations.

A unique feature of these busy and boisterous centuries is the campanile, or bell-tower, that sentinels so many Lombard churches and has become etherealized in Germany, France, and England into the lace-like spires of Cologne, and Antwerp, and Salisbury. Whether the idea of the campanile sprang from the monumental pillars of Trajan and Antoninus or from the memorial Buddhatawers of the East, or grew up with Muslim minarets in the dark, the Romanesque and Gothic Italian towers, whether round like that of Pisa (183 ft. high) or square like that of Ste. Maria in Cosmedin, or great civic monuments like that of San Marco at Venice (300 years in building), or octagonal lantern-crowned like that of Verona, or gracefully individual like those of Siena, Modena, or Lucca; towers, campaniles, belfries like these, always detached in Italy from their *alma mater*, the nourishing cathedral, and catching most radiant lights and shadows, from one of the most beautiful features of Lombard landscape.

In the three hundred years that preceded the Renaissance (A. D. 1112–A. D. 1434) noble

examples of pointed Italian Gothic rose in Italy and exist to-day as evidences of what fire might be struck out of clashing and colliding styles. Such are the magnificent cathedrals of Bologna, Florence (A. D. 1298), Milan (A. D. 1385), Orvieto (A. D. 1290), and Siena (A. D. 1243), the last one of these "tiger striped cathedrals" whose banded black-and-white marble stripes struck Mrs. Browning, as Giotto's campanile lives in the verse of Longfellow. Many of these matchless edifices are cross-shaped—vast monumental crucifixes wherein lies the outstretched worshiped form of the Redeemer resting amid priceless frescoes and carvings, sculpture and mosaic, each a museum worth the ransom of a kingdom, each a crown-jewel in the glorious architectural *regalia* of Italy; for, though all are confused and commingled in styles and none reaches the perpendicular perfection and perfect gloriousness of wrought-out Gothic paragons like Spires and Worms and Notre Dame and York, yet each is a pope's golden rose in itself, a gift to the faithful of inestimable value, a joy to the whole world, a wonder to the architect.

Along with these ran a gay cavalcade of pillars and campaniles and stalk-like towers as elegant as a stalk of blooming hyacinth, like the brilliant footmen of a carnival parade; and dainty and delightful baptisteries; and porches with trefoiled\* arches and pagoda-pavilions for the Virgin, delicate as incrustations of snow: all offspring of the Italian-Gothic espousals. It was in this age that Venice rose on Italy marvelous as a vision, hued with all the colors of an *abalone*† shell, tumbling to pieces on her two hundred fifty delicious islands, severed yet blended into one whole by a paved water-floor of many colors. The Doge's Palace (A. D. 1354), the Bridge of Paradise, those charming Venetian windows that overhang the water in multi-fold diversity, the carved screens and fantastic façades pale and strange as the Arabian Nights, the House of Gold, all the eccentricities and piquancies and poetries of Venetian Gothic remain to record that period.

\* Ornamented with three cusps in a circle, like a three-leaved clover in a circle.

† The name of a marine shell belonging to the family *Haliotidae* (ear-shells), having "an oval form with a very wide aperture, a narrow, flattened ledge, or columella, and a subspirial row of perforations extending from the apex to the distal margin of the shell." They are used for ornamental purposes, such as inlaying, and for the manufacture of buttons and other articles.

In this age rose many other magnificent civic buildings,—the Palazzo Vecchia (pälät'so vek'kyo), or municipal palace of Florence, the great arcaded halls of Padua and Vicenza, the Broletto, or town-hall of Como, the palace of the jurisconsults at Cremona (famous for its "fiddles"‡), the hospital of Milan with its beautiful busts and masks and cupids and flower-garlands of terra-cotta running round the mullioned windows.† Verona, with its memories of Romeo and Juliet, is full of delightful windows, and so is nearly every city of Lombardy where German blood mingled with native

Of the great Italian pointed cathedrals, that of Milan is largest and most gorgeous in its inner tracteries, white marble ornamentation, pinnacles, spires, and statuary. It covers over 100,000 feet and was finished by Brunelleschi‡ about 1440. The most perfect example of the style is the cathedral of Florence, the child of the great architect Arnolfo,|| and a building contemporary with its noble Gothic twin of Cologne. It covers over 80,000 feet and is crowned by Brunelleschi's great dome. The most weird and wonderful are the cathedral of Siena and the Certosa at Pavia with their façades emblazoned with fancies of carver and builder (A. D. 1396).

Such are some of the glories of the Mediaeval Italian Gothic.

The Renaissance came on,—the period when revived learning and rediscovered Greek and Latin MSS. and the scattering of Greek exiles from Constantinople all over the world (A. D. 1453), awoke such mental and artistic activity as the world had not seen for eighteen hundred years. Of the new and mighty churches projected and completed; of the special and unique glory of the Italian Renaissance, its marvelous School of Painting, developed from babe to archangel, from Cimabue and Giotto to Raphael and Michael Angelo; of St. Peter's; of all this and kindred things a word must be said in the following papers on Sculpture and Painting.

\* The Cremona violins possessed great excellence. For many years they were manufactured there by makers who had gained a world-wide notoriety. The place has now lost its reputation.

† Windows having their lights, or panes, divided by slender bars or piers.

‡ (Broo-nel-les'kee.) Filippo. (1377-1444.) An Italian architect and sculptor.

|| Arnolfo di Lapo. (1232-1300 (?).) Also an Italian architect and sculptor.

## LIFE IN MODERN ITALY.

BY BELLA H. STILLMAN.

### I. THE PEASANT.

THE conditions of life in modern Italy probably approach more nearly to those of the mediæval times than those of any modern state of whose mediæval life we have any idea. The Italian in general is intensely conservative. In the great cities, which are strongly affected by modern civilization, life has undergone more or less modification, owing to the large foreign element which exists in them, side by side with, and almost counterbalancing, the native. Not only the visitors from other countries are responsible for these changes, but also, and chiefly, the interchange of population between the northern provinces of Italy, and especially Piedmont, into central and southern Italy, and *vice versa*, consequent on the development of Italian unity, has brought out a spirit of enterprise and innovation hitherto undreamed of. All the speculations and important public works in the south are set on foot by the new-comers, for the southerners are conservative men of business and lacking in initiative. But if they have not the virtues, neither have they the vices of the northerners, who for the most part are wanting in taste, and unnecessarily revolutionary in their improvements.

The political life of Italy has followed the general movement of our day, which tends to weaken the monarchic privileges, and to increase the popular share in the government. Social life, however, out of the cities, has not changed very much these three hundred years. The occupations and amusements as well as the characteristics of all classes now are very like what they were then. The nobility maintains its ancient supremacy, and in the country the relations between proprietor and peasant are much what they were three centuries ago, except that the growth of law and a central authority has restricted the authority of the great proprietors, especially in the northern and central provinces.

It is naturally in the country and among the peasants that we find the old ways of thinking and living most unchanged—in fact, the conservatism of the Italian peasant is incredible. Within fifty miles of Rome you

may see a man ploughing his field with the plough of Hesiod,\* a forked tree, to one branch of which the oxen—or may be, the woman and ox—are harnessed, while the other, roughly pointed, and not even shod with iron, scratches up the earth.

It is impossible, as a matter of fact, to speak of "the Italian peasant" as a class, or of his habits, for the inhabitants of each province are as unlike the inhabitants of all the others as though they were of different nations. And, indeed, there is little community, even of blood between the Piedmontese, the Venetian, the Tuscan, the Roman, the Neapolitan, and the Sicilian. Their histories have been separated for centuries, they have different ancestry, habits, and institutions, they cannot understand each other's speech. They call each other "foreigners" outright. As a general rule the northern provinces are both more civilized and more prosperous than the southern, but there are many local exceptions to the rule. The most happily situated portions of Italy seem to be among the Romagna † and Tuscany, where the system of agriculture is a favorable one for the peasantry. By the *mezzadria*, ‡ as it is called, the tenant farms the land and renders to the owner the half of the yearly produce. In this way the scarcity of a bad year oppresses the peasant less. The laborers live in the most patriarchal manner, in great farm-houses where the whole family lodges, the father being the undisputed master over his sons and their wives and families. These farm-houses are roomy and comfortable, though certainly not luxurious. The peasants live in their great kitchens, congregating around the hearth at night and for meals. The well-to-do among them have fine old furniture and handsome linen and pottery—for the same family will live in the

\*A Greek poet who lived about 800 B. C. His most famous production is called "Works and Days" in which appears a great knowledge of agricultural pursuits. Like Homer, with whom it is thought he may have been contemporary, but little is told of his life and that is of a conjectural nature.

†(Ro-mān'ya.) This district, included within the Papal States, comprised the provinces of Ferrara, Bologna, Ravenna, and Forlì.

‡(Med-za'dri-a.) An Italian word derived from *mezzo* (med'zo) meaning middle or half.



same house generation after generation, and each bride brings with her a substantial trousseau. In the little farm-houses, as in the huts of the peasantry of other provinces, the man and the beast live in closer harmony and contiguity than the man and the master.

These peasants generally, north or south, are of hardy and frugal habits. Up before dawn, they start off for their work in the fields or to tend the live stock, leaving the mother of the family to prepare the great mess of *polenta* (our hasty pudding), which is the principal article of diet of the agricultural population in the greater part of Italy. Between ten and midday the laborers return to eat their *polenta*, or, if their work has taken them far afield, they sit down and eat a great cold slice they have taken with them. At sunset they assemble in the kitchen, where the prosperous families have a soup of many vegetables, with slices of bread soaked in it—a dish which it takes about three hours to cook to the satisfaction of a Tuscan peasant, and which few cooks with us have the patience to prepare; savory and nourishing, it is their one idea of good eating. They seldom touch meat, however well off they may be. The poorer peasants eat only *polenta* on week days, and soup on Sundays, if they can afford it. Dried chestnuts are another very general but comparatively innutritious form of food; they are either boiled and eaten whole or ground up and made into cakes, a large supply being made by each family at the beginning of the winter; in the mountain districts of Tuscany these are the chief nutriment of the poorest people.

This patriarchal system is the ideal form of the Italian peasant life. In the south—in the Neapolitan, Calabrian, and Sicilian provinces—there is unfortunately a very different state of things. The poverty of the peasants is terrible, and it is endured stolidly, with no effort on their part to remove it. Indeed, their ignorance is so great that they are hardly capable of doing more than imitate their fathers and their forefathers, laboring all day at the work that comes under their hand to do, living from hand to mouth, and aiming only at keeping body and soul together. In every branch of agriculture the most curious backwardness prevails, so that the earth produces as little as such fertile soil can do. Men plough and sow, reap and thresh the corn as though no machinery were as yet in-

vented. They make their wines according to the manner of Noah, casting their grapes into the vats without any sort of cleansing or sorting, rotten fruit and all, stamping them with bare feet, and putting the juice into barrels, often uncleared from the soured wine of the year before. They generally have so few barrels, out of economy, that if any of the last year's vintage is left over they have to throw it away, or turn it into vinegar, to empty out the casks. However, as the wines are so badly made that they rarely keep over the year, that is not so great a waste as it sounds. There is nothing to prevent them from equaling any ordinary French wines, but the obstinate clinging of the generality of wine-growers to the antiquated system they follow, and their inability to lay out a dollar more than is absolutely necessary for the exigency of the moment.

It is the same with the cultivation of fruits. The peasant rarely takes the trouble to graft his trees, but lets the figs, pears, etc., come as nature sends them. No new and perfected varieties are introduced; even the proprietors of the land who are not living from hand to mouth like the peasants, say that they do not care to invest in trees which yield no profit for five years. The peasants in many cases cultivate the crops which take the least care, not those which yield most. Thus in Sicily, the almond is superseding the olive in most parts of the island, simply because it needs less attention. The olives, which have stood there since the invasion of the island by the Saracens,\* a thousand years ago, are giving out at last. The peasants have not the patience to replace them by new olive slips, which are slow of growth, but fill up their ground with less troublesome almonds, which grow quickly, need no attention, and yield small profits.

This short-sightedness naturally closes all paths of gain, and keeps the agricultural classes of these backward districts at starvation level, whether they are cultivating their own land or that of an owner with whom they share the profits, or, worse still, to whom they have to pay rent. I have seen the in-

\*(Sar'a-sens.) A name applied to the followers of Mohammed and to the Moors who invaded Europe. It originally belonged to a single Arab tribe, and there is some authority for tracing its rise back to Sarah, the wife of Abraham. It is said that a tribe wishing to escape the stigma of being descendants of Hagar, claimed Sarah as their ancestress and adopted her name.

habitants of a whole village looking forward with terror to the approach of winter, unable to sell a single pound of the tomato preserve which was their only produce and means of livelihood, because the crop of tomatoes the year before had been so plentiful that none of the stores which they were in the habit of supplying needed a fresh stock. Thus by the very fruitfulness of the earth they are often brought to distress, for want of enterprise; for this preserve, which is an excellent substitute for fresh tomato in cooking and much used in Italy when the fresh fruit is gone, seems not to be known out of Italy.

The poverty at home being so great, many of the peasants are driven to labor emigration, and hire themselves out as day or job laborers. They work in those great unpopulated, because pestilential, tracts which are so remarkable and dreary a feature of Italy. The Maremma\* of Tuscany, the Campagna† of Rome, the Pontine Marshes between Rome and Naples, Sardinia, the rice fields of Venetia and Lombardy are almost entirely cultivated by these emigrants of agriculture. The mountaineers from the Italian Alps and all down the range of the Apennines, whose own little patches of ground on the hill-side are too small and bare to support them and their families; the young peasants from every part of Italy, whose home has become too crowded to hold another family,—all these go out singly or in gangs to sow and reap in the plains or to labor in the cities. In the mountain districts the emigration is so general that hardly half a dozen able-bodied men remain behind in the villages, which are tenanted half the year by only women, old folk, and children. These cultivate the little patches of Indian corn and take the goats or the cow to graze, and dry the figs or the chestnuts, according to the district they are in, which are to serve for half their winter's food, and occupy themselves in any way they can until the men come home with their wages.

Down in the plains one sees no scattered farm-houses. The people live in villages or towns on the heights, and great stretches of the plain-country remain absolutely uninhabited. This is due mainly to the malarial character of the soil, the emanations from which are so malefic that the land is unin-

habitable. The only means to conquer the evil would be to plant trees and populate the ground as thickly as possible, winning it back, foot by foot, from the pestilence, which occupies every part man abandons. It is true that it would be a great undertaking, even for a more prosperous country than Italy. In certain sections the power of the malaria seems to widen year by year, and the peasants retreat more and more into the hill villages; and the circle of uninhabitable land grows in proportion. The ruins of palaces on the Campagna show that it was once fit to be lived in by princes, while now the miasma reaches to the very walls of Rome.

The fringes of these plains are cultivated by the inhabitants of the surrounding villages, who retreat at night to their homes. During the harvest, when time is precious and the crops might be robbed, the men build themselves little cage-like huts, on props some six feet high, so as to be a little lifted out of the exhalations, and made as air-tight as possible. In spite of these precautions, and even when they return to their villages at night, it is rare that in the autumn any of the inhabitants should have escaped entirely the fever. As to the shepherds and the laborers who work in the heart of the plains, they sleep packed together in curious tent-like huts of cane, mud, straw—any thing that comes to hand—built without windows, and the door-hole of which is shut up as hermetically as possible with a sheep-skin; for they are not only threatened by the ague but by the "pernicious fever," which kills them in a few days. Many a poor fellow is carried home to his mountains half dead, to revive in the keen air, and as many leave their bones in the plains. It is said that the rate of mortality in some sections around the *Agro Romano*\* is so high that women are often engaged contingently for the next marriage, when the more favored candidate shall be dead.

A very interesting class is the Roman shepherds, who lead a nomadic life, driving their flocks into the mountains when the grass on the Campagna withers, and back again when the autumn rains have revived it. One comes across them continually while making excursions around Rome, and they are known in all the Roman studios. Their

\* (Ma-rem'ma.) A marshy district.

† (Cam-pan'ya.) A plain surrounding Rome.

\* Latin words meaning Roman fields, the open country as distinguished from the city. Here applied especially to the plains or lowlands.

long, curly hair and beards, their breeches of shaggy goat-skin, the pipes on which they play by the hour, are just such as were worn and used by Pan\* and his satyrs. These shepherds are a fierce enough set in their natural condition, living alone with their sheep and their dogs—savage brutes that attack any one who comes within a stone's throw of the flock, and that have been known to devour a defenseless traveler. Their owners hardly can be induced to interfere with or punish them, for fear of breaking their spirit and spoiling them as watch-dogs; and if the stranger who is attacked, attempts to use a revolver in self-defense the shepherd is capable of stabbing him to revenge his dog. These men live in little huts such as are used by the reapers, which are left like the shanties in the backwoods of America for the use of any one who needs them. They move from one to another as their flocks eat up the pasture. A heap of maize-stalks and skins in one corner forms their bed; a loaf of bread and a flask of oil, supplied weekly by the owner of the flock, and the milk of the ewes are their food. They receive fifteen francs a month as wages. I suppose they must have wives and children, but these do not accompany them on their wanderings. It is a curious, lonely life for any one to lead within sight of the railways and telegraph wires of our bustling generation.

The general tone of the peasant's life in Italy seems melancholy, and yet, in spite of their hard lives, on a holiday one sees nothing but fun and rejoicing on all sides. Very little is needed to constitute a holiday, for Italian peasants are always happy to lounge about in the sun. If to that supreme bliss you add a crowd of friends and acquaintances engaged in the same way, with smoking and gambling for the men, gossip for the women, unlimited ringing of church-bells for the little boys, and a procession with a life-size saint in gorgeous garments, you have the groundwork of a little village *festa* which will be

looked forward to for six months before, and remembered for six months afterward. Each village has one or two such festivals every year, at which the inhabitants of the neighboring hamlets assist. In the larger villages, or where there is an important patron saint, or a miraculous image, there are often fairs, at which the entertainments and the goods offered for sale are delightfully primeval; and all sorts of eatables are sold in the streets, such as roast pig stuffed with herbs and garlic, the dealer sitting on the carcass while he cuts the slices, to get a better purchase on it. There is generally a lottery and some races and a theatrical representation at night, if the town boasts of a theater. But the principal ingredient of a *festa* in the country is the ringing of bells. They begin before dawn, to usher in the sun, and continue at irregular intervals as long as there is one of his rays lingering in the sky.

The religion of the peasant is almost that of the Dark Ages. Many of the rites are reminiscences of the old pagan ceremonies, such, for instance, as the carrying of the miraculous images of the Madonna\* from one village to another, which reminds one of the journey which the statue of Athena used to make every year from its shrine on the Acropolis to the city of Eleusis,† where it would remain a week, and then be carried back again. The peasants believe most sincerely in the miracle-working images, in ghosts, visions, and all things supernatural. Statues of saints are reported to have turned aside in horror at sacrilegious deeds, and the accounts are seriously printed in the local papers. The people are completely priest ridden. A pretty girl who sat for her portrait to an artist friend of mine was obliged by her confessor to walk to a shrine sixty miles distant as a penance for the crime. In the more remote parts of the country it is really dangerous to try to photograph peasants, as they think you are stealing their faces to work an incantation on them.

\* The name is the Greek word for all, and was given to the god of the woods and fields, of flocks and shepherds, because he was often looked upon as the god of all nature. He lived in grottoes, and wandered over mountains and through valleys, engaging in the chase or joining in the dances of the nymphs. He was fond of music and invented the shepherd's pipe, an instrument made of reeds, on which he delighted to play.—The satyrs were demigods of the woods and fields represented as "covered with bristly hair, their heads decorated with short sprouting horns, and their feet like goat's feet." Their lives were one continuous season of riotous merriment.

\* An Italian word meaning simply madame, but now applied almost exclusively to the Virgin Mary. It is also given to pictures in which she is the only or leading object.

† The Eleusinian festival was celebrated yearly by the Greeks at Eleusis and Athens, and lasted through a period of nine days. Processions passed from one place to the other and back again. The statue of Minerva (Athena) formed one of the chief ornaments on the Acropolis, the celebrated rock citadel of Athens. On the Acropolis stood the Parthenon, the magnificent temple erected in honor of Minerva the chief goddess of the Greeks.

The conscription\* is a very heavy burden to the peasants. The young men are taken away from their farms for three years. They are forbidden by law to marry until they have served their time. Only the only sons of widows or people incapacitated by some bodily defect are exempt. Nevertheless, there is much to be said in favor of the conscription; it is a great educational factor, and does more than any thing else toward civilizing the rural populations. Every soldier must learn to read and write; and, more important still, the incredibly narrow point of view of the peasant is enlarged by seeing new provinces and by mixing for so considerable a length of time with inhabitants of other parts of Italy. He learns to speak Italian as well as his own unintelligible *patois*, and to look upon all Italians as countrymen. If any thing could bind together the many elements of which Italy is formed, this will be the means.

It is not surprising that with so much want and ignorance a certain amount of brigandage should still exist, but it is not of the picturesque and Fra Diavolo\* type. Bands of marau-

ders, consisting chiefly of men who have tried to escape conscription or who have committed some crime and are fleeing from justice, live in the caves which abound in the hills of southern Italy; and these levy blackmail on the land-owners of the neighborhood. If the latter will not submit to their extortions or if they denounce them to the police, the robbers plunder their property and even threaten their lives. But the sums they extort are so small, and they adhere so faithfully to their part of the bargain, by not only not molesting the land-owners who pay them but even by allowing no one else to do so, that the proprietors invariably submit.

It is not that the government is not active in the suppression of this outrage. Bands of carbiniers are constantly at work hunting the brigands down. But either the people are afraid to denounce the culprits, for fear of a vendetta,\* or they have a secret sympathy for them. It is certain that, though some brigands are yearly caught and sent to the prison islands, they are so often defiant of detection that they come into the villages for the *festas*, join in the processions under the very eyes of the police; one renowned robber even carried the great cross at one festival which I saw, and walked all through the town, the most conspicuous figure in the show, and no one had the courage to whisper to the *gens d'armes*\* standing about, that this was the man they had been seeking for months.

\* "The blood-feud, or duty of the nearest kin of a murdered man [and applying among brigands in the same way to a man killed or imprisoned by the law] to kill the murderer. It prevails in Corsica, and exists in Sicily, Sardinia, and Calabria."—*Brewer's "Dictionary of Phrase and Fable."*

\* (Zhong darm.) Literally men of arms. Armed police

\* A compulsory enrollment of men for military service.

\* (Fra Di-av'o-lo.) (1760-1806.) A renegade monk of Calabria, Italy, who became a famous brigand. In order to avoid a soldier's life he became a monk, but his conduct was so notorious that he was expelled from the order. He then withdrew to the mountains and headed a band of desperadoes, evading the pursuit of justice for years. It was on resorting to this life that he adopted the name by which he is known, his proper name being Michele Pezza. When the French became masters of Italy, Fra Diavolo and his band having espoused their cause, were pardoned and reinstated in civil rights, the leader even being promoted to the position of colonel in the army. But shortly after, for trying to incite the natives against the French, Fra Diavolo was executed. He serves as the hero in many wild tales of the brigands.

## THE INDEBTEDNESS OF THE ENGLISH LANGUAGE TO THE LATIN.

BY PROFESSOR FEDERICO GARLANDA.

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THE history of the English race is marked by some characteristic and, in the end, uncommonly fortunate events. When, after the collapse of the great Roman Empire, southern and western Europe was suddenly run over by *gentes novæ*, new nations, from the North, this is the remarkable fact that took place everywhere, namely, the nations that conquered and settled in a Roman province gradually forgot their own

language and took up the language of the invaded country. Goths and Franks took up the dialects which from Latin evolved into Spanish and French; the Longobards, dismissing their Teutonic speech, learned to speak Latin.

A highly important exception to this rule we find with the Anglo-Saxons; these followed in the footsteps of the Romans, who, wherever they went, carried along, together



with their victorious eagles, their own speech and made it no less victorious over the strong but rude and yet barbarous tongues of these conquered lands. The Anglo-Saxons entirely preserved within the British shores the dialect they were wont to speak in the wooden houses and the marshy plains of their German abode. It is true the preservation of their native speech was helped by exceptionally favorable circumstances; but that preservation testifies, nevertheless, to a native strength, not unworthy of the Romans.

Many centuries later we meet in English history with another extremely remarkable and weighty event. When some intellectual light began to pierce the thick mediæval darkness, then the human mind began to stir and strive to regain its ancient strength and freedom; then gradually the way was paved for that marvelous period of culture, which shone, at its highest bloom, in the Italian Renaissance.\*

The free proceeding of the human mind brought about by the Renaissance gave origin and impulse though mediately and indirectly to the Reformation. These two great conquests of the human mind had one common root in the need of freeing the mind from mediæval ignorance and superstition, and the conscience from the enslaving yoke of Rome; yet one easily might have foreseen that they would not go long hand in hand. The Renaissance above all, first and last, the worshiper of beauty in art and life, could not feel itself entirely at harmony with the Reformation, whose spirit was all given to the intuition, interpretation, and enforcement of the religious and moral law; hence quarrels and wars which for many a year made Europe sad and bloody. When the storm was over and the skies began to clear, the Latin nations found they were left with no trace of the Reformation and only a few

débris of the Renaissance spirit soon to be shattered and quenched by the Catholic reaction. The Reformation triumphed with the Germanic nations, but for a long time still they were denied the broad-minded and humanizing spirit of the Renaissance.

Amid those strifes England was the only really lucky one of all the nations. The Renaissance spirit already had made its way into the English minds, when Henry VIII. urged his people toward the Reformation. Nor did the advent of the Reformation disturb and agitate so much the people's minds as to shake off or stifle the Renaissance spirit. These two spirits, which everywhere else waged against each other a deadly war, went here hand in hand. The communion of these two, the free, spontaneous, and jocund humaneness of the Renaissance, and the stern, ethical intuition of the Reformation, is plainly to be seen in that which is the highest achievement of English culture at that epoch—the Elizabethan drama.

A similar amalgamation, which shows the inborn strength as well as the great assimilating capacity of the English mind, had taken place a long time before in the language field.

The Normans, led by William the Conqueror, invaded and conquered the island. As far as political and social matters are concerned, they behaved as conquerors usually behave; they divided among themselves the land and public offices. As to the language, however, an entirely exceptional fact emerged; neither did they learn the language of the conquered, nor did the latter forget their own to take up that of their conquerors. It was believed until recently that the Normans resorted to all means, violence not excluded, to force the English to learn their dialect; but this belief is gainsaid in the most positive way by facts recently ascertained. Far from enforcing the use of his own speech, we know that William himself took to learning the language of the conquered in order better to administer justice. The two languages cohered and amalgamated as a natural and gradual result of the continuous contact of the two peoples. In this way the modern English tongue arose out of Germanic elements contributed by the Anglo-Saxons, and Latin elements brought by the Normans.

The speech of the Angles already had received and adopted some Latin words, like street, port, chester (*castrum*, camp) at the time

\* The name applied to the period beginning with the fourteenth and ending with the first half of the sixteenth century "which witnessed the revival of classical literature and the fine arts in southern Europe." Dr. Fisher in his "Outlines of Universal History" defines it as follows: "The term *Renaissance* is frequently applied at present not only to the 'new birth' of art and letters, but to all the characteristics, taken together, of the period of transition from the Middle Ages to modern life. The transformation in the structure and the policy of states, the passion for discovery, the dawn of a more scientific method of observing man and nature, the movement toward more freedom of intellect and of conscience, are part and parcel of one comprehensive change,—a change which even now has not reached its goal."

of the Roman conquest, and some other words, especially belonging to ecclesiastical matters, by the introduction of Christianity. These inroads, however, do not amount to any thing compared with the broad channel of Latinity which made its way into the English tongue by the Norman conquest.

What have been the results of this fusion of Latin and Germanic elements? Mr. Freeman\* in his "History of the Norman Conquest of England" (Vol. V., p. 546-7) passes a very severe judgment upon it; he calls it a corruption of *our* language, and thinks it is the only result of the Norman invasion which has proved "purely evil." We must frankly acknowledge it is difficult to subscribe to such a sentence; in fact, it is not easy to account for it at all, unless, perhaps, we take into consideration that insular feeling which is so strong as often to make its way, unnoticed, even into the best of British minds. It is not to be denied that when a language derives its own materials from two entirely distinct sources, such a twofold genesis cannot help bringing into its growth a certain irregularity and lack of symmetry. Even this, however, becomes a very slight harm, a mere trifle, when we take into consideration the great advantages that thereby have flowed into the English language. Particularly if we lay aside merely esthetical considerations and view language as the means to express one's thoughts, and as a political organ to display, assert, and increase the influence of a people or a race, the advantages accruing to the English language from this Latino-Germanic amalgamation are above reckoning and will make themselves felt as long as will last the strength, the expansive power, the very life of the glorious Anglo-Saxon race.

The Latin influence upon the English language is to be seen in its grammar, its vocabulary, and its syntax. It is very slight, though, on grammatical forms; in this respect the introduction of Latin elements by the Normans did nothing more than hasten the loss, the wearing out of suffixes, both of declension and conjugation—their wearing out already being much advanced at the time of the Norman invasion. To this Latino-French influence we owe the formation of nearly all plurals in *s*, the plurals in *n* (*-en*) being eliminated which are so common in Anglo-Saxon as well as in other Germanic dialects. Outside of this, the Latin influence

upon grammatical forms is of no account; the English morphology\* has remained, as to the scanty elements which constitute it, entirely Teutonic.

Quite different is the case with Latin influence upon the English vocabulary. Two-thirds of the latter, at least, are mediately or immediately connected with Latin. These Latin elements can be divided into two great classes:

1. Latin words, for which there is no exact equivalent in Anglo-Saxon. These words generally refer to social life, to the morals or religion of the people, or to the domain of science. Such are, constitution, administration, parliament, senator, ministry, franchise, vote, suffrage, magistrate, committee, arbitrate, representation; morals, equity, charity, probity, virtue, humbleness, cruelty, sacrifice; prayer, hymn, altar, penitence, confession, grace, church, temple, sacrament, miracle; science, scientist, doctrine, speculation, abstraction, induction, deduction, intuition, apprehension, meditation, contemplation, observation, conjecture, medicine, etc.

2. Latin words and roots, for which there is a corresponding word in Anglo-Saxon. The number of such words is, indeed, a very large one, and although they apparently may cause some confusion, in reality they supply the English language with an inexhaustible wealth of synonyms, or nearly synonyms, by means of which we easily can express in English many shades or *nuances* of thought which it is very difficult, often impossible, to express in other tongues. For instance, to express the idea of *love* in all its aspects, the Germanic languages have but one root (*lub*, *lieb*) and its derivations; the Neo-Latin languages have also only one root (*am*); whereas the English tongue has both roots at its command. Thus we have, for instance, lovely on one side from the Germanic root, and amiable on the other side from the Latin root, lovely and amiable expressing two diverse shades of the same idea, which it is not easy to express in any of those languages that have only one of these roots. For the idea of *reading* the German language has only the verb *lesen* and its derivations; likewise the Neo-Latin languages have but *leg-ere*†;

\* (Mor-phol'o-gy.) "That branch of science which treats of the laws that regulate the forms assumed by plants and animals; the science of form in the organic kingdoms."

† In the Latin words every vowel is pronounced, as *leg'e-re*, *por-tá-re*, *da're*, etc.

\* Edward A. (1823 —) An English Historian.

whereas the English can resort to at least two distinct roots, *ræd* and *leg*, from which we have readable as well as legible, these words expressing two very closely allied, but yet different, ideas, both of which the Germanic as well as the Neo-Latin languages are compelled to crowd into one word alone.

Without entering into details which are obvious to every body, the same may be said of the relations between lead and *duc-ere*, bring or bear and *ger-re* or *port-are*, see and *vid-ere*, full and *cad-ere*, shine and *splend-ere*, give and *d-are*, bind and *lig-are*, bid and *mand-are*, take or hold and *cap-ere*, turn and *vert-ere*, die and *mor-i*, hold and *ten-ere*, show and *monstr-are*, sing and *can-ere*, wrath and *ira*, speak and *loqu-i*, say and *dic-ere*, breathe and *spir-are*, buy and *em-ere* (redeem, redemption) plough and *ar-are*, burn and *ard-ere*, throw and *jac-ere* (reject, inject), own and *possid-ere*, swell and *tum-ere*, seek and *quaer-ere*, (inquire, acquire), laugh and *rid-ere*, hide and *cel-are*, make and *fac-ere*, stir and *excit-are*, come and *ven-ire*, live and *viv-ere*, pour and *fund-ere* (confuse, diffuse), bind and *jung-ere*, gather and *leg-ere* (*collig-ere*), work and *labor-are*, grow and *cresc-ere*, wish and *desider-are* (desire), wash and *lav-are*, clothe and *vest-ire*, stream and *flu-ere*, etc.

In each of these cases we have two series of words running parallel with *nearly* but not *entirely* the same meaning. One of those series is derived from a Germanic source, the other from Latin. English is the only language that is possessed of both series, the German and the Neo-Latin languages possessing each, only either series. No need to spend words on the advantages accruing to the English tongue from such a twofold constituency.

We must take also into consideration the important fact that another large source of words we have in the mixing and crossing of those two series, when to Latin words are added Anglo-Saxon suffixes, and *vice versâ*. Thus we have, for instance, power and powerful, grace and graceful, noble and nobleness, consul and consulship, prudent and prudently, cautious and cautiously, etc.

Finally we must not forget that the Latin, and therewith the French, syntax certainly has contributed to give that simplicity, straightforwardness, and compactedness, for which the English language is so justly envied and praised. Certainly the Latin influence has helped to save the English tongue from the risk of adopting such a stiff, clumsy, and illogical structure as all students deplore in the German sentence.

Through the large influx of Latin elements the English tongue has come into an exceptionally fortunate position. Leaving aside the Slavonic races, whose future still lies hidden in darkness, the power of the world is now divided between the Teutonic and the Latin races. English finds itself, so to say, astraddle of these two great families; on one side it holds out its hand to the Teutons, on the other to the Latins. Both find in it, more than in any other language except their own, linguistic elements conformable to their mental needs and constitution. Thus, by virtue of its intrinsic formation alone, the English tongue is fitter than any other to become, for civilized Europe, an *international* tongue; the unparalleled strength, alertness, and expressive power of the great race that speaks it, stand good sponsors to its becoming one day an *universal* language.

## ITALIAN LITERATURE.

BY PROFESSOR ADOLFO BARTOLI.

### PART I.

#### ORIGIN, THIRTEENTH CENTURY.

**I**TALIAN Literature belongs to that class to which the name of Neo-Latin,\* or Romance, has been given, and which comprises the French, Provençal, Spanish, Portuguese, and other lesser branches. This

\* New-Latin, the prefix "neo" being derived from the Greek word for new.

name of Neo-Latin has been bestowed on them because the various languages in which they are written are all derived from the Latin as it was spoken by the Roman plebeians and, by conquest or by colonization, forced upon Gaul, Spain, and other European nations. The Italian language in its various forms or dialects seems to have been already in use in the eighth century, but its first literary monuments make their appearance

much later, toward the end of the thirteenth century.

In its origin, Italian Literature is closely connected with the Provençal and French, which had been in existence for some centuries previous. Many Provençal troubadours\* had come to Italy even in the twelfth century. Many Italian poets wrote in the Provençal dialect. Other Italians imitated *Chansons de Geste*, in a language which is a mixture of Italian and French. The most ancient Italian lyrical poetry, which had its origin in Sicily at the court of the Emperor Frederick II. of Hohenstaufen is a frank imitation of the amatory poetry of the Provençals. This poetical school of Sicily owned Frederick himself, his son, Enzo, and his prime minister, Pietro delle Vigne (vên-ya) as disciples, and afterward it spread over Tuscany and other parts of Italy. Side by side with it, there grew up another class of lyrical poetry independent of the Provençal school, more genuine in its expression, simpler in its outward form, but of which very few examples are now extant. In northern Italy literary productions, during this first period, were more varied, for besides amorous poetry, there existed other kinds of a religious and political bearing, and some of a humoristic turn. Some of these compositions are extremely noteworthy. Meanwhile in the school of love-lyrics, imitated from the Provençals, a first evolution was taking place. Toward the end of the thirteenth century the empty and monotonous love-songs were superseded by a new style of poetry, intended to teach the "art of loving," as it was understood in the Middle Ages, and thus, a philosophical element was introduced into lyrical poetry. The heads of this school were Guittone d'Arezzo (gwē'tone dā ret'so), a Tuscan. Guido Guinicelli (gwe-ne-chel'le), a Bolognese.

At the same period a rich school of religious lyrics had been developed in Umbria. In Tuscany, satirical and comic poets began to write; some of whom, like Angiaineri (anzhe-a-lē're) of Siena may be compared to the humorists of modern times. And other poets appeared who wrote short allegorical poems of a moral tendency.

\* A school of poets who flourished from the eleventh to the thirteenth century. They often wandered from place to place singing their productions. These bards were called troubadours in the south and trouvères in the north; with the latter originated the *chansons de geste* (shansong de jest), songs of action, epic poems.

From the poetical reformation of Guittone d'Arezzo and Guido Guinicelli arose, later on, that style of poetry known as the *Dolce stil nuovo*,\* which is in reality the first manifestation of art in Italian poetry. The poets of this school, at the head of which stand Dante Alighieri (dan'ta al-ē-gya're) and his friend Guido Cavalcanti (cav-al-can'ti), have a theory, indeed, about love, but they have also deep and earnest throbs of affection in their verse. Their art though still hampered by traditional forms, has already the gift of originality. They sing what they feel, and express their feelings with the highest beauty of diction.

#### THE FOURTEENTH CENTURY, DANTE, PETRARCA, BOCCACCIO.

Dante Alighieri was born in Florence in 1265. Italy was then divided into two political parties, the Guelphs, or partisans of the pope, and the Ghibellines, or partisans of the emperors. In Florence, later on, the Guelph party was subdivided into two factions of the Neri (blacks) and Bianchi (byan'ke) (whites) both contending for the supremacy. The Neri supported the papal claims and the Bianchi were more favorable to the Ghibelline party.

But little is known of the life of Dante. Born of a Guelph family, he took part in the government of his native town, and in 1300, was one of the Priori, or magistrates, of the city. In the bitter struggle between Florence and Pope Boniface VIII., who wished to gain possession of Tuscany, Dante vigorously resisted papal violence and for this, in 1302, upon the victory of the Neri, or papal faction, he was condemned to exile. He wandered through many parts of Italy, stopping at Verona, at Padua, in Lunigiana, the guest sometimes of the Scaligeri (skal'i-jā-rē) and sometimes of the Malespina families. Late in life, he lived at Ravenna the guest of Guido Novello da Polenta. He died in 1321 without having revisited Florence.

Among the works of Dante, one, the *Vita Nuova*,† undoubtedly was written before his exile. This is a work of marvelous sweetness in which, partly in prose and partly in verse, he tells of his love for a woman whom he calls Beatrice, and who is believed generally

\* Sweet new style.

† The translation of the words is New Life. Of the other works mentioned *De Monarchia* means Concerning Monarchy, *De Vulgari Eloquētia*, Concerning Vulgar (Common) Eloquence.



to have been Beatrice Portinari (ba-a-tre'cha por-te-na're) of Florence. The poems of the *Vita Nuova* are the most beautiful, for their depth of feeling and exquisite delicacy of expression, in the whole domain of Italian lyrical poetry.

The other minor works of Dante are, the Latin treatise *De Monarchia*; another in the same language entitled *De Vulgari Eloquentia*, and an Italian treatise called *Convivio*.

In the treatise *De Monarchia* he maintains that the exercise of universal government belongs rightfully to the Roman people and that the authority of the emperor proceeds, not from the pope, but from God. For the times in which Dante lived, this was a new and startling idea. Another new thing in this work is, his having given in it a true definition of jurisprudence and having considered it as the sole reasonable basis of society and the state.

The book *De Vulgari Eloquentia* is a study on the various forms of Italian poetry. The *Convivio* is a treatise on moral philosophy in the garb of a commentary on some of his allegorical poems. Neither of these last mentioned works was finished by the author.

The work that has bestowed on Dante immortal fame and has stamped him as not only the greatest poet of Italian literature but the highest and most daring genius ever yet seen in the world, is the *Divina Commedia* (Divine Comedy). This in its outward form, is the narrative of a vision, seen by Dante himself, of the three ultramundane regions, that of Perdition (or hell), that of Purification (or purgatory), and that of Blessedness (or heaven).

But into this already well-worn subject the Florentine poet infuses a new soul, and his poem becomes a drama in which every human passion throbs; in which emperors, kings, popes, statesmen, churchmen, men of every age and of every condition, appear and are judged. Thus, what appeared to be a purely religious subject, is transformed into one of vivid, political, and burning actuality. The theologian and moralist disappear, and we see only Dante himself summoning before his terrible judgment seat, the Emperor Frederick II., Pope Boniface VIII., Farinata degli Uberti, Ezzelino da Romano, Pietro delle Vigne, Brunetto Latini, Vanni Fucci, Guido di Montefeltro, Ugolino della Gherardesca, Rugger degli Ubaldini, and hundreds and

hundreds of the most celebrated men of his time. The "Divine Comedy" is the sublime expression of a great hatred and a great love: hate of all the baseness, cowardice, and guilt which Dante sees around him and love for all noble and lofty things which he dreams of for Rome, for Italy, and for mankind. Yet we must not consider the "Divine Comedy" from this point of view alone. If it excites general interest for its political and historical value, it excites also universal admiration as a work of art. When we consider that in Alighieri's time Italian literature was scarcely a century old, how few and uncultured had been his predecessors, how scholasticism still hampered and hindered thought, the apparition of Dante's poem seems little short of miraculous. The man of the Middle Ages becomes a well-defined being. A doctrinal work, conceived according to the scholastic theories of the day, is made to represent, at the touch of this powerful writer, all that is deepest, most tragic, and most impassioned in a great historical epoch.

Dante's descriptive power is varied, multi-form, and inexhaustible; in a few strokes he draws figures and scenery which become so vivid at his touch as to seem to belong, not to the realms of fancy, but to living reality; he knows how to use a diction of marvelous efficacy, how to express simply, ideas most difficult of expression. And besides this, he is a sovereign nature-painter and an incomparable analyst of the deepest recesses of the human heart. From the works of this mediæval poet comes the breath of a more modern spirit that reminds us of Shakspeare, of Byron, or of Goethe. With the "Divine Comedy," the Middle Ages period closes and the splendid era of a modern literature begins.

Francesco Petrarca (fran-ches'ko pe-trar'-ka), who was born in 1304 and died in 1370, must be considered under a twofold aspect: as a scholar and as a poet. He was the first to devote himself with enthusiasm to the research and study of the ancient Latin authors; he himself wrote many works in Latin, which in diction and style far surpass the rough productions of the Middle Ages. Among the most noteworthy are, the *Africa*, a poem in nine books, in which he sings the exploits of Scipio Africanus, and the *Epistole* in which he has endeavored to imitate Cicero. He was the first, also, to study Greek and he it was who had Homer's *Iliad* translated into Latin.

Petrarca threw himself with all the ardor of his temperament and the strength of his genius into this movement of thought toward classic antiquity, and, therefore, he may be considered as the most effectual promoter of the revival of letters.

The poetical works of Petrarca are the *Canzoniere* (Book of Songs) and the *Trionfi* (Triumphs).

While at Avignon he became enamored of a lady whom he calls Laura, and who generally is supposed to have been Laura de No'ves, wife of Ugo di Sade (sâd). He wrote many poems in her honor during her life-time and many more after her death. Dante's lyrical poetry has much that is mystical and ideal, while in that of Petrarca, all is real and human. He has none of the conventionalism of his predecessors. Petrarca loves, suffers, hopes, and despairs with genuine sincerity. His song bursts forth spontaneously from his heart. And not alone in love does he seek his inspiration but in religion and patriotism as well. In words of intense feeling, he implores the aid of the Virgin; calls down curses on the corruption of the papal court at Avignon; praises his fatherland and its hoped-for deliverers. And all this with sustained study and incomparable delicacy in the choice and placing of words, in the construction of verse and strophes, in every thing, in a word, which constitutes poetry.

Besides being a scholar and an excellent artist, Petrarca has other qualities which must be noted. He was, for the times in which he lived, an indefatigable traveler, and the greater number of his journeys had, as he himself tells us, no other aim than to see new things. We might almost term him the first Alpinist, for he made the perilous ascent of Mount Ventoux (2,000 meters) near Valchiusa in Provence.

He was the first to write his autobiography. The feelings which seemed to have been most vivid in him are friendship and desire of fame. His nature, so full of contradictory elements, his soul, so full of unrest, would have constituted what in modern language is called a neurotic\* subject.

Giovanni Boccaccio (zho-van'ni bok kat'cho) (1313-1375) was equally enamored of classical antiquity and was an eminent prose-writer. He continued the work which Petrarca had begun, but while Petrarca was in

his day the most successful promoter of classical learning, Boccaccio was the writer who most contributed to its revival by using his own erudition for the common benefit of all.

Among his Latin works, that entitled *De genealogiis deorum gentilitium* deserves special mention. In it, he has collected all the information he was able to gather from ancient writers concerning the pagan divinities, and has endeavored to explain the origin of these myths. Equally worthy of mention in his book *De montibus, silvis, pontibus lacubus, fluminibus*, etc., a geographical dictionary intended to facilitate the understanding of the old Greek and Latin authors and which bears witness to the vast erudition of its author.

Boccaccio wrote also many works in Italian; some in verse and some in prose. The one on which his fame chiefly rests is the *Decamerone*, a collection of a hundred tales. He supposes that, in 1348, when the plague was raging in Florence, a party of seven young and lovely women, with three men, retire to a pleasant villa near the city, where for the space of ten days, each person narrates a tale daily. One of the most characteristic qualities in Boccaccio's work is the immense variety in the narratives in which figure a succession of characters, totally distinct from one another, yet all perfectly real and life-like. In this book Boccaccio shows himself as a man of the world and a subtle analyst of human nature as well as an excellent artist. To his classical studies he owed his exquisite diction which, though it may have rendered his compositions rather too Latin in form, however, has enabled him to give to his prose writings every possible beauty of language and style.

#### MINOR WORKS OF THE FOURTEENTH CENTURY.

Contemporary with the three great writers of the fourteenth century flourished many others. Every literary style was largely developed during this period. Lyrical poetry, in all its forms, religious or moral, amatory, historical and political, satirical and humorous, was cultivated by many, though but few ever soared beyond mediocrity. As narrative or didactic poetry we must class the *Dittamondo* of Fazio degli Uberti and the *Acerba* of Cecco d'Ascoli. As historical poetry, the *Centiloquio* of Antonio Pucci (pook'che). Popular tales in verse were very much in vogue;

\* (Nu-rot'ic.) Nervous.

they treated of various subjects: historical, legendary, chivalry, and love tales. The above mentioned Antonio Pucci, a Florentine of humble birth, was the most productive author of this class.

Historical works also abounded and among these the two *Cronache* (chronicles) of Dino Compagni (con-pan'ye) and Giovanni Villani (zho-van'ni ve-lä'ne) hold the first place. Compagni (1256-1323) narrates in a clear and emphatic manner the events of Florentine history from the institution of the Priori to the reign of Emperor Henry VII.

Villani (1275-1348) relates in a plain, clear style the history of Florence from the founding of the city, down to the year 1348. His book, for its carefully ascertained and minute particulars, is one of the principal sources of Italian history. Many other kinds of prose composition such as ascetic works, romances of chivalry, and didactic writings flourished at this time, and the Latin authors, Cicero, Ovid, Virgil, and others were translated into Italian.

#### RENAISSANCE, FIFTEENTH CENTURY.

Classical learning had never been entirely neglected in Italy. Revived in the fourteenth century by Petrarca and Boccaccio, it burst forth with renewed splendor in the following century and constituted that phenomenon in the history of literature, known as the Renaissance, or Restoration of Learning; because, in this age, the civilization of the two most glorious nations, the Latin and the Greek, seems to have received a new birth. A passion for researches among ancient MSS. and collecting Greek and Latin books took possession of the learned men of that time. Princes vied with each other in favoring scholars, by calling them to the higher offices of state, to take part in the public instruction and in the education of their sons, while republics used them for their embassies and legations. The Greeks exiled from Constantinople were welcomed gladly as teachers of the language and literature of their ancestors. The invention of printing largely contributed to spread the fruits of study throughout Italy. It was a period in which all intellectual activity and energy turned to the study of the classics. The center of the study of Latin, or Humanity as it was called, was Florence where the Medici, then aspiring to the government of the city, patronized this study. Among the most celebrated Humanists must be men-

tioned Leonardo Bruni and Poggio Bracciolini (pod'jo brat-cho-lē'ne) both chancellors of the republic, searchers and translators of the classics and authors of a history, in Latin, of the city of Florence, Marsilio Ficino, the translator of Plato, and Angelo Poliziano (pole-tse-ä'no), the most learned and elegant writer of Latin prose and verse.

Rome and Naples were also centers of learning. In Rome, Flavio Biando wrote on history, geography, and archaeology. Lorenzo Valle translated Greek and Latin classics, while at Naples, Antonio Beccadelli (surnamed Panormita) surpassed all others in style and erudition. Meanwhile, amid this ardor for classical learning, Italian literature seemed in danger of being neglected. Many of the Humanists despised the Italian idiom and maintained that Latin was to be preferred. Florence may claim the honor of having saved Italian literature by reconciling the ancient to the more modern scholarship and among those who exerted themselves to this end, we find two enthusiastic patrons of classical learning, Lorenzo De' Medici and Angelo Poliziano.

Lorenzo de' Medici wrote many Italian poems, songs, and love-sonnets, short, narrative, and descriptive poems, carnival songs, and sacred hymns, all with equally classical elegance, with a deep and vivid sense of natural beauties, and he endeavored as much as possible to follow the popular diction while maintaining throughout a noble elevation of sentiment; a gentleman in art as he was in his life; lordly in art as in his manner of living; a master in art as in life. We have to thank him, chiefly, that the high literary tradition of the fourteenth century was not lost. We owe it to him and to Angelo Poliziano, who surpassed him in artistic perfection and who also struggled to elevate and ennoble the tone of popular poetry by infusing into it the soul and spirit of the classics. We have of Poliziano several love-poems, a fragment of a poem written to celebrate a tourney of Giuliano de' Medici (zhu-li-ä'no de med'e-chee), a brother of Lorenzo, and the *Orfeo* which treats of the mythical history of Orpheus and Eurydice,\* in a form somewhat resembling that of the Miracle Plays,† so much in vogue in

\* See note on p. 606 of THE CHAUTAUQUAN for February.

† Religious plays which constituted the drama of these times. Their subjects were Bible narratives or stories of the saints.

the Middle Ages, but in which we find the grace and imagination of Greek poetry.

A third poet worthy of being mentioned with Medici and Poliziano is Luigi Pulci (lwē'gē pool'che) the author of *Morgante*, a poem in twenty-eight cantos, which marks the period of the transition of the romantic epoch from the popular to the artistic form. This poem is founded on the adventures of Orlando, or Roland, in Eastern lands, after the defeat of Roncesvalles\*; an old subject into which Pulci breathes new life; the skeptical spirit of his day and the broad burlesque were proper to him as to all Florentines.

\* (Ron's-e-val). "A defile in the Pyrenees Mountains, famous for the disaster which here befell the rear of Charlemagne's army, in the return march from Saragossa. Ganelon betrayed Roland, out of jealousy, to Marsillus, king of the Saracens, and an ambuscade attacking the Franks, killed every man of them."

Matteo Maria Boiardo (bo-yar'do), count of Scandiano, was a contemporary of Pulci, and the author of a romantic poem entitled *Orlando Innamorato* (Roland in Love) in which chivalry is treated much more seriously than in Pulci's work.

In this century of the Revival of Learning, Italian literature was rich in prose writers. First among these is Leon Battista Alberti, born in exile, of a Florentine family. He united the culture of letters to that of art, was a painter, sculptor, architect, and writer of treatises on the fine arts, and on moral philosophy. His style is elevated and free from pedantry.

Vespasiano da Bisticci wrote in an easy style the lives of the most renowned Latinists of his day. His book is a reliable fount of information on the literary history of the fifteenth century.

## THE POLITICS OF MEDIAEVAL ITALY.

BY PROFESSOR PHILIP VAN NESS MYERS, A. M.

### THE CITIES AFTER THE ELEVENTH CENTURY.

IN our first paper we traced the history of the Italian municipalities to about the close of the eleventh century. We saw them at that period extending their authority over the country, around their walls, and gradually absorbing the feudal element which the successive waves of the barbarian inundation had brought into the peninsula.

By the opening of the twelfth century these cities in a remarkable measure had restored, though of course in modified form, the old Roman municipal system. At the head of the government in each city stood two or more consuls. As these officers bore the same name as the chief magistrates of republican Rome, so did they exercise somewhat similar powers. Their authority was limited by councils and assemblies variously constituted, but which in general possessed a more or less popular character.

About the beginning of the twelfth century the cities of Lombardy, Tuscany, and Romagna\* entered upon a brilliant and war-like

career. This reference to their military life suggests a word respecting the peculiar standard under which these democratic burghers fought their battles. In the eleventh century Heribert, Archbishop of Milan, invented for that city an ensign consisting of a pole bearing the crucifix and raised on a chariot—hence called the *carroccia*. The car was drawn by four yoke of oxen, and was, like the ancient Ark of the Israelites, of which it was a sort of imitation, the rallying point of the army on the battle field. Many of the other cities followed the example of Milan, and under these curious standards the Italian cities marched in their short but brilliant career of freedom.

### EFFECT OF THE WAR OF INVESTITURES UPON THE CITIES.

The War of Investitures between the popes and the emperors, which, it will be recalled, closed with the Concordat of Worms (1122), tended greatly to enhance the liberties of the Italian republics. The cities availed themselves of the opportunity afforded by the pre-occupation of the emperor to assume new

\* The civic communities in the south of Italy, that is to say in the Papal States and the kingdom of Naples, in general were depressed by papal or royal pretensions and encroachments, and consequently do not attract during the last few centuries of the mediæval period, the special at-

tention of the historian of the Italian municipalities. The history of these southern cities is bound up with the story of the papacy and of the Neapolitan Kingdom.—P. V. N. M.



rights and privileges. Besides, both the pope and the emperor, each anxious to secure the support of the cities as allies, vied with each other in grants to them of new powers and dignities. Thus the contentions of the papacy and the empire contributed in a very direct manner to the emancipation of the cities from all external control.

#### THE LOMBARD LEAGUE, STRUGGLE FOR INDEPENDENCE.

At this point in the history of the cities a misunderstanding arose between them and the emperor respecting the character and extent of the imperial power in Italy. The cities would reduce it, so far as they themselves were concerned, to the mere shadow of sovereignty, admitting no real power to reside in the emperor's hands. But Frederick Barbarossa\* (1152-1190), of the Swabian house, tried to exercise over these freedom-loving cities almost the absolute power of the later Roman Cæsars. He was influenced, doubtless, by the German jurists who just now were directing their attention to the study of the old Roman law, as preserved in the great work (*Corpus Juris Civilis*) of the Emperor Justinian, of the sixth century of our era. Now this law made the power of the emperor over the cities of the old empire virtually absolute. It was very natural then that Frederick Barbarossa, under the influence of the lawyers, should persuade himself that the cities had been making encroachments upon the imperial authority, and that it would be but right for him to resume the power that his predecessors had allowed to slip out of their hands. At all events, the cities and the emperor could not view the question under the same light. A conflict between them was inevitable. We may say of the war in which the dispute issued, as has been said of our late Civil War, that it was fought to get a definition of a constitution—the constitution of the Holy Roman Empire.

Frederick repeatedly crossed the Alps with an army to enforce his authority. He cap-

tured and burned several of the cities of Lombardy. The powerful city of Milan, which heroically withstood the imperial arms, was at last taken and razed to the ground. This led to the formation of the celebrated Lombard League (1162), which embraced a large part of the cities of north Italy. Thus banded together, they stood firm for their municipal liberties, and finally on the field of Legnano\* (1176), inflicted an humiliating defeat upon the imperial army.

The battle of Legnano is noted in the annals of liberty. "It was one of those few fields," says Gallenga,† "in which human blood flowed sacred and holy." It led to the Peace of Constance (1183), in which the cities had confirmed their right of self-government and the privilege of making war and peace, like independent states. The emperor retained the right to place representatives in the cities and to receive food and forage for his army whenever he might chance to visit Italy.

From the Peace of Constance the cities of northern and central Italy were virtually independent of the imperial power, and henceforth managed their affairs with little or no reference to outside authority.

#### THE AGE OF LIBERTY.

The cities had secured at Constance a confirmation of the right they had been exercising of making war upon each other. It was a fatal privilege. They misused it. For a century and more they now engaged in ever-renewed, bitter, and sanguinary wars among themselves. The causes of these wars were various. "The cities fought," says Symonds,‡ "for command of sea-ports, passes, rivers, roads, and all the avenues of wealth and plenty." The struggle is in fact a struggle for existence. As the towns prosper and extend each its little territory, the peninsula becomes too strait for them all. The more powerful crush out the weaker. They obey no higher law than that of self-interest.

Besides the various causes of strife between the different republics, there were elements of dissension within the walls of each individual

\* (Bar-ba-ros'sa.) Frederick I. Emperor of Germany. Barbarossa, meaning Red Beard, was the surname given him. The Swabian house was closely joined to the famous Hohenstaufen house of princes whose founder Frederick of Staufen had been a strong adherent of the Emperor Henry IV. of Germany. In return for this the emperor made the duchy of Swabia hereditary in Frederick's family. During the Italian wars this house stood at the head of the Ghibelline party.

† Body of the civil law.

\* (Lān-yā'no.) A town of Italy sixteen miles north-west of Milan.

† (Gal-len'ga.) An Italian historian of the present time; author of a general history of Piedmont.

‡ John Addington. (1840 —.) An English author. Among his works on Italian subjects are an extensive and masterly "History of the Renaissance in Italy," and an "Introduction to the Study of Dante."

city. The contention between pope and emperor had sown the seeds of discord and division throughout the length and breadth of the land. The citizens were divided in their partisanship, the intrusive, Teutonic, feudal element being usually Ghibelline in its sympathies, while the old Romanic population was as generally Guelfic. The names Guelf and Ghibelline by this time indeed had lost much of their old significance. Speaking in a very general way, we may say that the Ghibellines favored a feudal, aristocratic organization of society, while the Guelfs were the supporters of liberal democratic institutions. The views of the two parties of course were irreconcilable. Uninterrupted internecine strife was the result. To these divergent views respecting social and political policies, were added a great variety of other causes of discord,—personal jealousies, rivalries, ambitions.

One doth gnaw the other  
Of those whom one wall and one fosse shut in.\*

Especially did the residence within the city walls of the feudal lords, as we already have noticed, tend to perpetual tumult and violence. The streets of every city were the constant scene of the brawls and fights of the numerous bands of retainers of rival houses of the nobility.

Nevertheless, though fraught with so many evils, "Liberty," as says Herodotus, in speaking of Athens and of the achievements of her free citizens, "Liberty is a brave thing." Freedom fostered great talents and virtues in the Italian citizens of the republics of Italy in mediæval times as well as in the citizens of the Greek republics of the age of Pericles. Guicciardini† attributes the great prosperity, splendor, and brilliant culture of the Italian cities during the twelfth and thirteenth centuries to the local independence that they then enjoyed.

#### THE CRUSADES.

The twelfth and thirteenth centuries, which mark the most brilliant period in the life of the Italian city-republics, were the centuries of the Crusades. The Italian nobles took an illustrious part in these expeditions for the recovery of the Holy Sepulcher. Bohemond, Prince of Tarentum, and Tancred, "the mirror of knighthood," with many valiant com-

panion knights, drawn principally from the lands of the South, where chivalry\* had been established by the Norman invaders, had a place among the most distinguished leaders of the First Crusade. These knights joined the enterprises partly through religious zeal and partly "for increes of chivalrye."

The Italian cities also took an active part in the expeditions. But the motives which influenced them usually were very different from those that animated the feudal nobles. With the burgher the spirit of the trader prevailed over that of the Crusader. The spirit of merchantile adventure and gain prevailed over that of chivalry and religious zeal.

The part which Venice took in the Fourth Crusade should especially be noticed. She assisted the Crusaders in the capture of Constantinople from the Byzantine princes, and received a share of the conquered territory (1204). Her dominions in the Orient were afterward increased, and for a time she enjoyed almost a monopoly of the Eastern trade.

Genoa was the great rival of Venice. Already Genoa had crushed her rival Pisa on the same coast, and now she entered into fierce rivalry with Venice for the trade of the Orient. The waters of the Mediterranean were often dyed with the sanguinary fights of the hostile fleets.

In 1261 the Genoese assisted the Greeks in the recapture of Constantinople from the Latins, and being thus in favor at the Byzantine court, received many commercial privileges in the Bosphorus and the Black Sea.

\*A word derived from the French, meaning horsemen. The term is applied to the system or dignity of knighthood, but originally denoted a body or assembly of knights or horsemen. "Chivalry may be more fully defined as a peculiar institution originating in the Middle Ages and including with the rank and dignity of knighthood all those customs, manners, and sentiments which were deemed appropriate to a noble and accomplished knight. . . . It has been observed that while the feudal system presents the political side of society in the Middle Ages, chivalry exhibits its moral and social side. Whatever may have been the follies and abuses which too often accompanied it, the institution of chivalry undoubtedly had its origin in a generous feeling which prompted humane and brave men to provide for the protection of the defenseless. For this purpose courage was indispensable; and as women in that rude and barbarous age especially needed protection, chastity and a respect for the sex bordering on adoration came to be regarded as among the cardinal virtues of a true knight." Tales of knights riding forth to protect the weak, and to right wrongs, formed a large part of the literature of those times, such as the stories of King Arthur and the Knights of the Round Table. The story of "Don Quixote" did much to overthrow the system.

\* Dante's "Purgatorio," VI. 83.—P. V. N. M.

† (Sweet-char-d'nee.) Francesco. (1482-1540.) An Italian historian.

Their trading posts dotted the shores of the Euxine, their commerce with Eastern Asia being carried on in part by the way of the Caspian. The prosperity of both the great maritime republics of Venice and Genoa continued until all of the trade routes to the East were made dangerous or entirely closed by the irruption of the Seljukian Turks\* in the fourteenth century.

Besides the benefit which the Italian cities derived from the Crusades through the expansion of their trade, their liberties, like the liberties of the municipal communities of the other countries of Europe, were also enlarged and confirmed by the preoccupation of the nobles and the emperors in these remote enterprises.

#### THE AGE OF DOMESTIC TYRANNY.

The constant wars of the Italian cities with each other, and the incessant strife of parties within each community led to the same issue as that to which tended the endless contentions and divisions of the Greek cities in ancient times. Their democratic institutions were overthrown, internecine war and strife having resulted in anarchy, and anarchy having led to tyranny. By the end of the thirteenth century almost all the republics of northern and central Italy down to the Papal States, save Venice, Genoa, and the cities of Tuscany, had fallen into the hands of domestic tyrants, many of whom by their crimes and their intolerable tyranny rendered themselves as odious as the worst of the tyrants who usurped supreme power in the free cities of ancient Hellas. They possessed many of them a remarkable "energy for crime." The land was filled with violence, conspiracies, assassinations.

One thing which enabled these usurpers to seize the supreme power in the cities and to render their rule hereditary, thus converting the little republics into petty principalities, was the decay of the military spirit among the inhabitants of the municipalities. The burghers became immersed in business and trade, and delegated the defense of their city to mercenaries. The captains of these bands, who were known as *condottieri* (kon-

dot-te-ā're), found it easy to overthrow the liberties of the cities that they had been hired to defend. Machiavelli\* declares that "the ruin of Italy proceeded from no other cause than that for years together it reposed itself upon mercenary arms."

The way in which these mercenaries carried on war is worthy of a moment's notice. "They endeavored," says Machiavelli in "The Prince," "with all possible industry to prevent trouble or fear, either to themselves or their soldiers, and their way was by killing no one in fight, only taking prisoners and dismissing them afterward without either prejudice or ransom. When they were in leaguer† before a town, they shot not rudely among its defenders in the night, nor did those in the town disturb the besiegers with any sallies in the camp. No approaches or entrenchments were made at unseasonable hours."

Among the most noted of the Italian despots were the Visconti‡ at Milan, in which city they acquired supreme power in the thirteenth century and gained the title of dukes. They gradually conquered the surrounding cities and thus built up a great sovereignty.

Florence also about the beginning of the fifteenth century fell into the hands of the celebrated Medici, a Florentine family that had grown rich and powerful through mercantile enterprises. Their despotism was maintained, as was that of the first Cæsars at Rome, under the form of the earlier democratic institutions. These usurpers of liberty made their rule generally acceptable to the Florentines through a munificent patronage extended to artists and scholars, through an unstinted liberality in the prosecution of magnificent public works, and through the glory that they shed upon Florence by the maintenance of a brilliant court.

It was during this age of the domestic enslavement of Italy, that is to say during the fourteenth and fifteenth centuries, that the so called Humanistic movement, the revival of classical literature and learning, took place in Italy. The free, active, varied, strenuous, stimulating life of the Italian cities was one

\* A Turco-Tartaric tribe originally living north of the Caspian Sea. They were named from Seljuk, one of their chiefs, under whose leadership they settled in Bokhara, Asia, and embraced Mohammedanism. They conquered several surrounding provinces, and finally made themselves masters over all the land reaching from the frontiers of China to the neighborhood of Constantinople.

\* (Mak-e-ä-vel'tee) Nicolo. (1469-1527.) An Italian statesman and author.

† (Leeg'er.) The camp of a besieging army.

‡ (Vees-con'tee.) A family of rulers whose prominence began in 1262 when Ottone, one of their number, was appointed archbishop by Pope Urban IV. Collateral branches of the family are still in existence in Lombardy.

of the most potent causes of this great intellectual awakening. "It was," remarks Symonds, "to the variety of conditions offered by the Italian communities that we owe the unexampled richness of the mental life of Italy." To speak of the rise and progress of this splendid Humanistic enthusiasm quite lies aside from the aim of the present paper. We may observe only in passing that the movement had a profound political significance, inasmuch as its tendency was to create among the Italians a common pride in race and country, and thus to pave the way for the incoming of the sentiment of nationality.

#### THE FORMATION OF GREAT PRINCIPALITIES.

There was from the very first a tendency among the petty principalities, into which the free cities were converted, toward the formation of large states. By the middle of the fifteenth century the republican cities that two centuries before had dotted the plains of Lombardy, Tuscany, and Romagna, had been gathered into three great states—Milan, Florence, and Venice. In the south were the Papal States and the kingdom of Naples. Thus the peninsula was divided among five great powers. The formation of these extended states, hushing the quarrels of the individual cities, gave Italy nearly half a century of comparative peace.

#### THE BEGINNING OF THE AGE OF FOREIGN ENSLAVEMENT.

But these great states, like the little republics, were jealous of one another. Florence and Naples entered into an alliance against the pope and Ludovico Sforza.\* The latter drew to his side the pope and the Venetians, and still further to strengthen his position, he invited the French king, Charles VIII., to

\*The family of Sforza (sfor'tsa) succeeded the last of the Visconti as dukes of Milan in 1450.—*P. V. N. M.*—Ludovico (1451-1510) imprisoned his nephew, the lawful heir, at the death of his brother and usurped the government of Milan. When the French invaded Italy in 1499, this ruler was carried a prisoner to France where he died.

undertake the conquest of the kingdom of Naples. Charles, persuading himself that he had a legitimate title to that southern land through the house of Anjou, eagerly accepted the invitation to enter Italy. Thus were the gates of the peninsula again opened to the "barbarians" of the North. "The lances of France glance along the defiles of the Alps," and foreigners again trample down the harvests of the fair fields of Italy. Swiss, Spaniards, Germans, drawn on by "the irresistible fascination of the southern land," join with the French in a shameless struggle for dominion and spoils. It is the beginning of the foreign enslavement of the peninsula. For three centuries and more Italy is but a "geographical expression." It is divided and parceled out among foreign princes, and traversed from Alps to Sicilian Straits by barbarian armies. The soil is soaked with the blood of the battles in which Italians have no stake, for a change of masters, as has been said, means simply a change of tyrants. Well may we repeat the heavy-laden yet prophetic words of Dante, wrung from him by the woes which Italy in his time was enduring from the strifes and wars of the contentious republics:

O Jove supreme!

Are thy just eyes averted elsewhere?  
Or preparation is't, that, in the abyss  
Of thine own counsel, for some good thou makest  
From our perception utterly cut off?\*

History justifies the faith of Dante which we read between these lines. The life of nations, like that of individuals, is enriched through suffering. During these centuries of foreign enslavement there was being slowly developed among the Italians that inextinguishable hatred of tyranny that in our own day forms the secure basis of Italian freedom and unity.

\*"Purgatorio," VI. 118-123.—*P. V. N. M.*



## ROMAN MORALS.

BY PRINCIPAL JAMES DONALDSON, LL. D.

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### II.

IN the second century B. C., historians record that a complete change took place in the manners and habits of the Romans. Luxury flowed in upon them in full current. Livy assigns the year 189 B. C. as the date of the commencement of the luxury and he attributes its introduction to the consul Cneius Manlius Vulso, who allowed his army every indulgence when they conquered the wealthy Galatians. "The origin of foreign luxury," says Livy, "was brought into the city by the Asiatic army," and he describes the luxury. The soldiers carried with them to Rome bronze couches, valuable carpets, hangings, and other woven articles, and tables of rare workmanship and material. Then the custom began of amusing the guests at a banquet by girls performing on the lyre and by other modes of diversion. The banquets also showed a great variety of costly dishes, and the cook, formerly one of the meanest of slaves, now held a sphere of importance and was regarded as an artist.

Sallust puts the invasion of luxury at a date considerably later, and lays the blame of it on the dictator Sulla. "Sulla," he says, "treated the army in Asia too luxuriously, contrary to the custom of our ancestors." "And there the army first became accustomed to love, to drink, to admire statues, pictures, embossed vases, to carry them off from private individuals and from cities, to plunder the temples and to pollute all things sacred and profane."

We need not lay special stress on an exact date. Luxury was probably of gradual growth. But its prevalence in the last days of the republic is asserted by almost every writer of that time. Immense sums were extorted from helpless provinces, and these were lavished on magnificent houses, on gorgeous furnishings, on rare and costly dishes, on jewels, and on large retinues of slaves. This luxury reveals the Romans in the worst aspect of their character. The luxury was sensual, coarse, vulgar, and brutal. It exhibited horrible indulgence of the lowest passions combined with utter disregard

of the feelings of others. But we are apt to form an exaggerated idea of this luxury. There was no period in Roman history, as M. Denis\* has remarked, in which there was a greater number of upright and high-minded men. These men deplored the condition of the empire in their own time and looked back on the past as a golden age in which their ancestors dwelt contentedly in humble huts, lived on simple fare, and spurned luxurious ways.

Among these admirers of the by-gone times were many of those who have portrayed their own age to us and in their picture they continually contrast the habits of their ancestors with those of their own day. We have a striking instance of this in the anecdotes collected by Valerius Maximus† in the reign of Tiberius. In the beginning of his second book he tells us how deeply religious the Romans were, never entering on any undertaking without first ascertaining the will of the gods in regard to it. The wife took her meals with her husband, she sitting while he reclined. The use of wine was unknown to women, as the Romans feared that it might lead to some disgraceful action. And whenever a quarrel arose between husband and wife, they went to the temple of the goddess Viriplaca where they laid aside their differences, and from which they always returned home in harmony. The women were modest and chaste. They prided themselves on never marrying oftener than once, and till the middle of the third century B. C. none of them had ever been divorced. Spurius Carvilius‡ was the first that divorced his wife,

\*In his *Histoire des Théories et des Idées Morales dans l'Antiquité*.—J. D.—(Deh-né.) Ferdinand. (1798.—) A French *littérateur* and a great traveler.

†The compiler of a large collection of historical anecdotes. The subjects treated by him are so miscellaneous in character that it is impossible to give a clear idea of his books. They are valuable in a historical point of view, as many things are to be found in them not recorded elsewhere; and yet he has been shown so liable to error that implicit trust cannot be placed in his statements unless they can be corroborated by the testimony of others. Nothing is known of the personal history of the author save the circumstance told by himself that he went with Sextus Pompeius into Asia.

‡A consul in the year 234 B. C., and again in 228.

and he did this not in consequence of any infidelity on the part of a wife whom he ardently loved, but because she was barren and therefore could not serve the purpose for which wives existed. A similar high standard prevailed in the other relations of life. The older men were kindly to the younger. The younger made way for the older, waited at a banquet until they rose and went away, and showed every form of respect to gray hairs.

Such is the picture which was often drawn by the Romans. But there are many indications that there was another side to it. The father of a Roman family had at first despotic control over every member of it, his wife his sons and daughters and his slaves. And he sometimes exercised this despotism in the most savage manner. His wife was at an early period really his slave and differed from the slave only in the circumstance that her children became citizens. As a citizen shared in the property as well as the duties of the state, it was important that the community should be quite sure that he was really the son of citizens, and accordingly the utmost care was taken that the wife should be faithful to the husband. If she acted otherwise, the husband could shut her up or punish her fearfully or kill her. There was, therefore, no need for divorce. The husband had other powerful remedies at hand. And thus divorce was really a proof of advancing civilization, and we have reason to believe that Valerius Maximus is wrong in his date, and that instances of it occurred nearly a hundred years before the time of Spurius Carvilius. The husband on the other hand was according to Roman ideas under no obligation, moral or political, to restrain his passions. He could not be unfaithful to his wife. He might produce as many children as he liked by his slaves, for these children became slaves, and the wife saw no harm in it and no reason for censure.

Now how did this civilization, this wider consideration for the feelings of others arise and grow? We already have seen that the dominating conception of duty was thought for the welfare of the state. The Roman owed his principal duties to his fellow-citizens and to the state which was the aggregate of all the citizens. With the expansion, then, of the state the sphere of morals expanded. And accordingly we must consider this expansion of the state. The state

extended itself in two ways, first by the admission of foreigners to the rights of citizenship, and secondly by the enfranchisement of slaves. It was a result of the practical instinct of the Romans that the expansion of the state took place gradually but effectively in both these ways.

The political progress of Rome has been described already in these pages, and therefore only a brief allusion is necessary. First of all, the patricians bestowed their privileges one after another on the plebeians until at length the latter were full citizens and were placed on complete equality with the former, and they felt toward each other as to members of the same state. Then the Romans admitted to the citizenship many of the towns and peoples of Latium, whom they subdued; and with this came the sense that there was a moral tie between them, which was strengthened by intermarriage. These extensions of the franchise went on sporadically, but large masses were included at once within the commonwealth when in 89 B. C. the freedom of the city was conferred on all Italians. The extension still went on to provincials until finally in 212 A. D., Caracalla wiped out the last mark of distinction and declared all subjects of the Roman Empire citizens. Thus all men were placed on an equality in this respect and the feeling of connection one with another was a reality.

The same expansion took place in the case of the slaves. Often in a family the father of the family and his sons were the fathers of many of the slaves. They were thus kith and kin, and though the circumstance did not entitle these children of slave mothers to any legal privileges, yet ties of affection arose between them and the free members of the family. With the affection came the desire to the free to emancipate the slaves, and the Romans were prudent enough to make it easy to set the bondsman free. Many also of the slaves who had come from abroad had held good positions before they were taken captive, and many of them were clever. From the Roman disdain also of any occupation but that of agriculture, it happened that most of the learned professions, such as those of the doctor and teacher, were filled almost entirely by slaves. These men gained the goodwill of the masters whom they served, and often were emancipated by them, and besides they had the power of emancipating themselves. It thus became a marked feature in

Roman history that slaves were continually passing from their humble position to that of freedmen, and their children to that of free-men.

Most memorable among the Romans who supported their cause was Appius Claudius Cæcus, who was censor in 312 B. C., and consul in 307 B. C., and again in 296 B. C. We must regard him as an altogether remarkable man. He was a great general. He has left a permanent monument of himself in the Appian Way\* and the Appian Aqueduct. He was probably the first Roman who wrote literary Latin prose and artistic Latin poetry. In one of his poems occurred the line that each man is the architect of his own fortune. Mommsen has shown that some Roman historians gave an entirely distorted representation of the character of the Claudii, and that his misrepresentations have perverted the ideas of modern historians of Rome in regard to their conduct. And certainly this is true of Appius Claudius Cæcus. He cannot have been the proud aristocrat which history portrays every Claudius to have been. For he broke through the bonds of conventionality and did more to elevate the freed slave and his children than any other man. He bestowed the rights of citizenship on all freedmen and distributed them throughout the tribes, and he even placed some of the sons of freedmen in the senate, to the horror of many of the nobles.

Appius must have carried the people along with him in these daring innovations, for history records that they elected the son of a freedman, Cneius Flavius, an ardent reformer and a great favorite of Appius, to one of the highest offices of the states, the curule ædileship.† A reaction afterward set in and

the measures of Appius were somewhat modified. But he had worked a permanent revolution in the Roman mind, for the Romans were prepared now to see in the slave a man who might be the ancestor of a prætor or a consul. Still as a class grew up who prided themselves on having ancestors who had filled one or more of the great official positions, this class formed an aristocracy different but as proud as the old patricians and looked down upon the rest of mankind, but especially on the freedmen and the slaves.

Cicero, notwithstanding his philosophy, shared this prejudice. The final struggle of the republic turned on this distinction of classes. The senatorial party desired to have exclusive control over the affairs of Rome. The democratic were ready to bring in men from all classes, and even from all nations, to a share of the government if only they were worthy. Cæsar, the triumphant leader of this democratic movement, showed its spirit in his actions, when he attained to power. He broke through the narrow traditions of Rome and conceived the empire as embracing all nations equally. He tried to codify the laws so that they might be known to the world. He rebuilt the old rivals of Rome, Carthage and Corinth. He gave the rights of citizenship to all doctors and teachers and he introduced into the senate freedmen and "half-barbarous" Gauls.

Augustus had not strength of mind or inclination to carry out this policy. Perhaps moved by his desire to restore the old ways of the Romans, perhaps influenced by fear, he strove to gain over the senatorial party and marked them off as a select class. This is seen, for instance, in the *Lex Papia Poppæa*,\* his law relating to marriage, in which senators and their children are alone forbidden to marry freedwomen. But Augustus did not succeed in conciliating the senatorial party.

During many subsequent reigns the senate was in open or secret hostility to the emperor, and nearly every prominent Latin historian of the first two centuries of our era takes the senatorial side and breathes the haughty senatorial spirit. But the movement went

etc., was derived from the particular chair in which they sat, which was inlaid with ivory and was regarded as a symbol of authority.

\* This law took its name from the two tribunes of the people, in office at the time of its adoption, Papius and Poppæus, with the former of whom the law originated.

\* "The celebrated road which with its branches connected Rome with all parts of central Italy. . . . It was remarkable for its substantial pavement of large and well fitting blocks and was the most picturesque of all the approaches to Rome. Numerous magnificent sepulchers lined the road. Until about twenty years ago the greater part of the road beyond the tomb of Cæcilia Metella, or between the third and eleventh milestones, was hardly distinguishable from the surrounding Campagna excepting by the ruins of the sepulchers; but, excavations in 1850-53, extending over the Appian Way from its beginning at Capena gate as far as the ancient site of Bovillæ, have reopened an interesting part of the road."

† It was the special duty of these Roman officers to hold public exhibitions and to reward or punish the actors according to their deserts. They often lavished the most exorbitant expenses upon these entertainments. The name curule, which distinguished them from the other ædiles who had charge of the public buildings, highways,

on. The number of influential freedmen increased, and emperors sometimes trusted them more than they did the nobility in the belief that they would never aspire to the throne and plot against them. A remarkable instance of their power and prevalence is furnished by Tacitus. Complaints were made in the reign of Nero against the frauds of freedmen, and a discussion took place in the senate on the proposal to give their patrons power to deprive them of their freedom. But the proposal was rejected and the reasons assigned for its rejection were that freedmen filled the tribes and the inferior government offices, that many were attendants on magistrates and priests, that they formed part of the cohorts raised in the city, that very many of the knights and a good number of the senators drew their origin from freedmen, and that, if the freedmen were separated from the rest, the small proportion of the free-born citizens would become apparent. A still further advance was made when foreigners like the Spaniard Trajan wielded the imperial power.

The result of all this movement was to break down the barriers and distinctions which had separated man from man and to put all men on a footing of equality in respect to the claims of honesty, justice, and mercy. And while this movement was going on in regard to men, it led to a similar elevation of the position of women. Women no longer could be treated as the mere slaves of men. It was seen that they could think, act, and feel like men, and respect was paid to them for their virtues and ability.

This great human movement was stimulated in a very high degree by the philosophical doctrines, especially those of the Stoics, which took hold of the best Romans in the second century B. C. The Romans were a practical race, and the Stoic was eminently a practical philosophy. But Stoicism was dominated by views of the world and of life which were independent of nationality, locality, or station. Their doctrines were applicable to all men. All human beings were the children of one God, "for we are His offspring,"\* as sang Cleanthes and Aratus.† The slave as well as the king had a soul, and

by philosophy he could raise himself to a spiritual independence which was more precious than any earthly freedom. The whole human race was one family. The world was the city of God in which all who lived uprightly were citizens. Cicero popularized the doctrines of the Stoics, though he professed himself an Academic. His book "On Duties" was an adaptation of a work of the Stoic Panætius\* on the same subject to Latin readers. His other works abound in Stoic expressions of the unity of the race. We must content ourselves with a passage from the *De Finibus*† as given in Mr. Reid's translation:

It is the opinion of these philosophers that the universe is controlled by a divine will and is, if we may say so, a city and community shared by gods and men, and that every individual among us is a member of this universe, from which naturally follows this conclusion, that we should place the general interest before our own. Just as the statutes place the security of the nation before that of individuals, so a man who is good and wise and obedient to the statutes and is not unaware of what behoves him as a citizen, takes more thought for the general interest than for that of some definite person, or his own.

The same sentiments are expressed again and again in the writings of Seneca, Epictetus, Dion Chrysostomus, Plutarch, Lucian, Marcus Aurelius, and many others who flourished some time between the establishment of the empire and 180 B. C. Thus Marcus Aurelius says:

Grant this, and it follows that law is common; if so, we are all fellow-citizens and share alike in a certain form of government. It follows that the world is as a state or city. For in what other city will it be said that the whole human race shares in common?‡

From this fundamental conception these writers deduced the necessity of righteousness, justice, and mercy among men. They advocated respect for the slave as a man, and Dion Chrysostomus pleaded for his emancipation, since slavery was contrary to nature. They inveighed against the cruel custom of infanticide. They inculcated sympathy with

\*Quoted by St. Paul in his speech at Athens.—J. D.

†Cleanthes was a Stoic philosopher, born in Troas about 300 B. C. A hymn to Jupiter written by him is still extant and contains some remarkable sentiments.—Aratus was a Cilician poet who flourished about 270 B. C.

\*Panætius. A native of the Island of Rhodes, who lived in the second century B. C.

†The whole title of this book is *De Finibus Bonorum et Malorum*, On the End (intention or object) of Good and Evil.

‡Crossley's translation.—J. D.



the poor and the duty of sharing wealth with them. They expounded the blessings of gentleness and mercy and maintained that forgiveness of offenses however grievous ought to be practiced by all men.

As they found in the slave a human being entitled to consideration and kindness, so they recognized the capacities and the worth of women. One writer in particular, Musonius, wrote much on the culture and position of women. Unfortunately only fragments of his works have come down to us, but they are notable as containing the opinions on women of thoughtful Stoics of the first century of our era. He discussed such subjects as the aim of marriage and the selection of a wife, the duties of children to their parents, and the mode of educating a young girl. He held that marriage was not a hindrance but a blessing to a philosopher, that no children should be exposed or done away with at birth, and that women ought to philosophize. In treating of the education of women he says:

If then the same virtues must pertain to men and women, it follows necessarily that the same training and education must be suitable for both. For in the case of all animals and

plants the application of the proper treatment ought to impart to each the excellence belonging to it. Or if both men and women should have to possess equal skill in playing the flute, or in performing on the harp, and if this were necessary for their livelihood we should impart to both equally the requisite instruction. But if both ought to excel in the virtue proper to mankind, and to be in an equal measure wise and temperate and to partake in courage and righteousness, the one no less than the other, shall we not educate them both in the same manner and teach both equally the art by which a human being may become good? Yes, we must act thus and no otherwise. What then? Some one will perhaps say, Would you think it right to teach men to spin wool just as you do women? and women equally with men to addict themselves to gymnastic exercises? No, this I will never approve. But I say that as in the human race men have a stronger and women a weaker nature, each of these natures should have the tasks which are most suited to it, assigned to it, and that the heavier should be allotted to the stronger and the lighter to the weaker.\*

In our next paper we shall see how the Romans reduced these principles to practice.

\* Dr. Muir's translation.—J. D.

## GIROLAMO SAVONAROLA.

BY ARLO BATES.

"HE had the greatness which belongs to a life spent in struggling against powerful wrong," says George Eliot's "Romola" of Savonarola, "and in trying to raise men to the highest deeds they are capable of." These words might serve to epitomize the career of the wonderful man whom Florence martyred and upon whose grave the Florentine children still strew violets.

Girolamo Savonarola\* was born at Ferrara in 1452, of a good family, and was brought up for the first ten years of his life by his grandfather, who was a distinguished physician. It was the wish of the boy's father that he also should follow the study of medicine, but as Girolamo grew older he became more and more absorbed in religious thought and

in the feeling that both the church and the government were working to ruin Italy. He became visionary and oppressed with a morbid conviction that there was nothing save evil left in the world; and at last at the age of twenty-three, he secretly left his home and entered a Dominican convent at Bologna.

It is supposed that at first he had no definite idea of becoming a monk, but after a year's novitiate he took the white robe of the Dominicans,\* and thenceforth was employed in various convents, first as a teacher and afterward as a preacher. His first visit to Florence was not noticed by the public of that

\* Do-min'i-cans. An order of preachers, or friars, founded by St. Dominic (1170-1221), at Toulouse, France. They were afterward called the Black Friars in England from their black dress, and the Jacobins in France. "They combined with monastic vows the utmost activity in preaching and in other clerical work."

\* Je-ro'lā-mo Sa-von-ā-ro'la. The given name is the Italian equivalent of the English Jerome.

busy city, but when in 1490, he came for a second time and preached in the garden of the convent of San Marco,\* he quickly aroused the attention of the whole town.

The substance of the discourses, which by their fire and power kept for the next three years the whole city in a ferment, was that the church must be purified, that God would scourge Italy for her wickedness, and that their judgments would not be long delayed. The church of the monastery to which he was forced to remove, proved too small to contain the people who flocked to hear him, and he took at the command of his superiors the pulpit of the great cathedral, the Duomo, and here he swayed by his wonderful oratory the thousands who gathered not alone from the city but from all the country around to hear the marvelous monk.

To understand what followed it is necessary to know something of the peculiar government of Florence. Nominally the sway of the people was the supreme law. The guilds, or trades-unions, of the city elected magistrates, who in turn elected every two months eight officers called *Priori* and the chief magistrate who was called from the great standard which he was supposed to guard, the *Gonfalonier*. In cases of importance the people were summoned by the ringing of the great bell in the *Pallazio Vecchio*† to hold in a public square a sort of parliament, where by acclamation was chosen a commission called a *balia*, which represented the will of the people. It was not difficult for skillful politicians, prepared beforehand, to control the selection of this *balia*, and thus what was designed to be the safeguard of the liberty of the people became a means to its enslavement. The great family of the Medici, merchants of enormous wealth and the widest connections, by the use of this and other means had come to be the absolute masters of Florence. Having nominally no authority in the government, they yet held the destinies of the city in their

hands and were recognized at home and abroad as its rulers. They worked through the *Priori* and the magistrates, but they determined peace or war, levied taxes, and exercised all the functions of hereditary lords.

It was not for one with the passionate sense of honesty and the burning devotion to freedom which Savonarola possessed, to endure this lordship lightly. In 1491, the year before Lorenzo de' Medici died, the monk was made prior of San Marco, and he showed his feelings toward the powerful family by refusing to pay to that prince the customary formal visit by which a new prior recommended his convent to his favor; and as time went on he did not hesitate to attack in the pulpit the power which the Medici had usurped in Florence. His dream of freeing Florence from the tyranny which had come to be all but absolute, began to grow in his mind. More and more his discourses became political in their character, as it became more and more the conviction of his ardent mind that religious purification only could come with political freedom. The ideas which were gathering within him took complete possession of his mind. He conceived himself directly commissioned of God to free the city and to cleanse the church; and as his enthusiasm waxed ever greater, he began to see visions and believe himself to have miraculous messages from heaven.

Meanwhile the political condition of Italy was every day becoming more troubled. The death of Lorenzo de' Medici had left not only Florence without a competent leader, but it had removed the power which held all Italy in check. Piero de' Medici, who succeeded to the headship of Florentine affairs, was not capable of controlling so turbulent a country as was Italy at this time. Ludovico, the Moor,\* held at Milan the throne, nominally as regent but really as usurper; and when Naples joined with Florence in calling him to account he played the bold game of calling Charles VIII., of France, to enforce an old claim to the throne of Naples. In this Ludovico was seconded by a party of Florentines who at one time and another had been

\*Adjacent to the present church of San Marco (St. Mark's) "is the entrance to the once far-famed Monastery of San Marco, now suppressed. . . . It was decorated by Fra Angelico (1387-1455) with these charming frescoes which to this day are unrivaled in their portrayal of profound and devoted piety. The painter Fra Bartolomeo and the powerful preacher Savonarola were once inmates of this monastery."—*Bedecker's "Northern Italy."*

†*Palat'so Vek'-kyo.* "A castle-like building with projecting battlements, originally the seat of the Signoria, the government of the republic (of Florence), subsequently the residence of Cosimo I., and now used as a town-hall. It was erected in 1298."

\*"At Milan, in 1476, the cruel Duke Galeazzo Maria was assassinated by three young men near the church of St. Stephen. Giovanni Galeazzo (jo-van'nee gal-e-at'so), his son, a minor, married a daughter of the king of Naples. But his uncle, Ludovico il Moro, had seized on power and ruled in the name of Giovanni (1480). He imprisoned Giovanni and his young wife."—*Fisher's "Outlines of Universal History."*

banished from home at the instigation of the house of Medici. Pope Alexander IV., just elected, probably from the policy of checking the power of Naples and bringing it to his own feet, also encouraged the advent of Charles; while the cardinal of San Pietro (St. Peter), afterward Pope Julius II., incited the French king to come to Italy in the character of enemy to Alexander.

In Florence, Savonarola continued his political discourses, and in the autumn of 1494 he boldly preached that Charles was the instrument appointed by the Lord to save Florence from the hand of Piero, who meanwhile was looking to the threatened war as the means by which his hold upon the city could be made tangible and open as it was real. He aimed at an acknowledged lordship, and the sagacity of Savonarola was too great for him to fail to see what direction the ambition of the head of the Medici was taking. The whole city was full of plot and of counter-plot; as, indeed, was all Italy. Openly the party which was held together by the powerful personality and the wonderful eloquence of Savonarola was the most powerful after that of the Medici; and the whole city was shaken with the vehemence of the monk's denunciations of the corruptness of the times and predictions of the cleansing of Italy by the coming of the scourge of God in the person of Charles, a person about as poorly fitted to play that part, had Savonarola but known, as well could be imagined. The French entered Italy, demanding a passage through Tuscany, which Piero, true to his alliance with Naples, refused. By the advice of Ludovico, Charles then took the way along the sea-coast, and despite the prohibition of Piero, pushed on into Tuscan territory.

It was then that Piero took the step which led to his ruin. Charles took pains to let it be understood that he regarded the prohibition of his request as coming not from the Florentine people, but from the Medici; and pressed by the openly expressed enmity of the popular party at home and terrified by the fact that in an attempt to enforce his orders three hundred Florentine horsemen had been put to flight by the soldiers of Charles, Piero, with a folly akin to madness, put into the hands of the French for the period of their stay in Italy, the five fortresses, Sarsina, Sarsanello, Pisa, Librafatta, and Leghorn. This attempt to purchase the favor of the invaders put the whole of Tuscany

into their power; and when it was known in Florence the rage of the people was frantic. Only the personal influence of Savonarola prevented it from breaking out in acts of violence, since it would well have suited the temper of the populace to sack the splendid palaces of the Medici. An embassy was sent from Florence to Charles. Savonarola was a member of it, and improved the opportunity to impress upon the French king a sense of his divine mission to restore freedom to Italy, threatening him with the direst vengeance of heaven if he failed to fulfill this high commission. He talked to a man who was capable of superstitious fear, but neither of reverence nor of honesty. The embassy was dismissed with small satisfaction, and Charles listened more kindly to the offer of Piero de' Medici to give him 200,000 ducats if he would confirm him in the sovereignty of Florence.

The ambassadors returned to the city in no very pleased mood, and Piero, coming soon after, found the gates closed in his face; when he managed to enter the city and endeavored to incite an uprising in his favor, he was obliged to flee for his life, while the mob sacked the superb palace of the Medici, stored with the priceless collections gathered by Lorenzo the Magnificent.

There were recognized at this time three parties in Florence, of which the names at least are familiar to the readers of "*Romola*." The supporters of the Medici were called the *Palleschi* from the three balls, *palle*, which made the arms of the Medici, and from which is derived the sign of the pawnbroker of the present time. The followers of Savonarola, the party which had since the death of Lorenzo disputed the supremacy of the government of the city in the *Signoria*\* with the *Palleschi*, were popularly known as the *Pi-à gno'ni*, a derisive term signifying the weepers and alluding to the piety which was so intimately interwoven with the politics of the monk. The third party was that of the nobles who opposed the Medici and who were even more cordial in their hatred of the *Piagnoni*. From their violence they were named by Fra Girolamo the *Ar-ra-bi-at'ta*, the rabid or the infuriated.

On the 17th of November, Charles entered the city in the midst of pomp which was somewhat dampened by an inopportune

\* *Seen-yo'ri-a*. The board of rulers in the government.

shower. He assumed all the airs of a conqueror, and the Florentines soon found that it was far easier to get the French into their city than out of it. Charles found it for his advantage to affect at least a strong inclination toward the Medici, and when the treaty was at last concluded, as it was largely by the offices of Savonarola, the specifications included a pledge that the Florentines should pay the French king 120,000 florins, and that Piero de' Medici should be pardoned upon acknowledging allegiance to republican Florence.

The French having been got rid of, it was needful to reorganize the government. In the latter part of the year 1494 there was a new development of the leaning of Savonarola to politics. In the words of George Eliot, "He was rapidly passing in his sermons from the general to the special—from telling his hearers that they must postpone their private passions and interests to the public good, to telling them precisely what sort of a government they must have in order to promote the good—from 'choose whatever is best of all' to 'choose the Great Council.'"

The old council had been abolished, and an attempt to get on with a council of twenty was tried. The state was in a condition not far from anarchy; and Savonarola declared that a Great Council similar to that of Venice and chosen directly by the people was the thing needed for the salvation of Florence. Asked to preach before the Signoria upon the remodeling of the government, he insisted upon four things: the fear of God, to be shown in a reform of individuals; universal peace and oblivion of all injuries; the love of the republic, and subverting all else to its welfare; the establishing of a purely republican form of government. He believed and preached that the government of the city might and should be a true theocracy, with God at its head as in the times when He led Israel in a pillar of fire by night and a cloud by day.

He was now at the height of his influence. The Great Council, consisting of a thousand members, was established as he desired, and an inner council of eighty was chosen from these to act, the whole body being too large for practical work. In the following August, Savonarola took a step which was thoroughly for the public good, yet which resulted to his infinite injury. The Piagnoni were in the ascendancy in the councils and they consulted him in a way which made his power quite as autocratic as that he had so

deplored in the Medici. He effected the abolishing of the popular parliaments of the citizens, which had been so fruitful of evil in the past, but which were dear to the popular heart.

The enemies of Savonarola, steadily laboring against him, were given a dangerous opportunity of doing him harm in the struggle over Pisa. Charles, after a varied career through southern Italy, was on his way back to France, when he was met at Pisa by Fra Girolamo, who demanded that according to treaty that fortress should be given up to the Florentines. The French king hesitated, despite the most appalling threat of divine vengeance which Savonarola poured upon him in case of refusal; and in the end he went on his way, leaving the Pisans, who detested the Florentine rule, to fight for their liberty—the quarrel being one not settled until long after Savonarola had been ashes. This incident was used to the disadvantage of the monk, and his enemies managing by combination to get a majority in the Council, had the Frate\* publicly questioned in regard to his orthodoxy. A discussion resulted which was apparently fruitless, but which did Savonarola the great injury of setting him before the public as one who could be doubted and questioned; and as the whole attitude of the preacher had become that of one who spoke under direct inspiration, and who, consequently, could not err, this in itself was a blow to his authority.

The influence of the monk was still tremendous. During the carnival time of 1496 and 1497 troops of boys under his orders went about the city gathering whatever might minister to sensuous delight and burning the spoils upon a "pyramid of vanities"; the most splendid dresses, rare books, works of art, and things of great value being sacrificed in this mad fanaticism. In October of the former year an incident which by his followers was received as a miracle, told also in his favor. There was a famine in the city, and Pisa, assisted by the troops of the German Emperor Maximilian, had succeeded in blocking the way of the Florentines to the sea. A solemn procession was held, and Savonarola proclaimed instant relief, and in the very midst of the procession a horseman came riding in with the news that the corn galleys had been able to make their way to a safe landing at Leghorn.

\* The Italian word for brother, applied to the friars.



The enemies of the Frate now turned their attention to Rome, and succeeded in procuring from the Pope a command that Savonarola should not preach; and when some months later the monk disobeyed this order, they induced the Pope to excommunicate him. So accustomed were the Florentines of that day, however, to excommunications, that this had no great effect other than to unloose the vials of Savonarola's wrath against the corruption of the church.

The plots of the friends of the Medici were unceasing, and the discovery of one of these schemes in February 1497, led to the act which is the darkest blot upon the life of Savonarola. Among those implicated were five members of the Signoria. The trial of political offenses had of old been before the eight Priori, six votes being necessary for conviction. Savonarola himself had procured the passage of a law allowing those so sentenced to appeal to the Grand Council, where they needed a two-thirds vote for acquittal. The five conspirators were men of influence and rank; they had been sentenced by their political enemies, and the case was exactly such a one as the law had been framed to cover; and yet when the five prisoners claimed the right of appeal, it was denied them. Francesco Valori, Savonarola's right hand man politically, so to say, was a bitter enemy of Bernardo del Nero, the most prominent of the accused, and it is supposed that it was largely through his influence that the decision of the monk was taken. The five were executed, and it was the beginning of the end of the dominion of Savonarola in Florence. The people of the city felt in the action that he betrayed his own principles of justice, and they turned from him visibly. He met the approach of his own ruin, and misfortune fell upon him in the failure of various predictions which he was rash enough to make. The Pope intercepted letters in which Savonarola urged the calling of a council for the purpose of deposing the Pontiff, and the Franciscans, always bitter enemies of the monk, took advantage of one of his rash assertions to bring about a new disaster. Savonarola in one of his discourses had declared that God would preserve him even amid a fiery ordeal; and pretending to take the words literally, the Franciscans offered one of their number to walk through the flames with one of Savonarola's preachers to prove which was

an impostor. The matter set the excitable Florentines in a blaze, and although Savonarola from the first fought against the ordeal of fire, he was forced to consent that the trial take place. When the time came, however, the forenoon was spent in bickerings, it being by most historians supposed either that the monks were really terrified when they came into the presence of the actual flames, or that the whole scheme was by the enemies of the Frate intended from the first to be a fiasco. In any case, a storm put an end to the trial, and so enraged was the fickle mob at being disappointed of the spectacle, that it was with difficulty that Savonarola was defended from their anger.

The enemies of Savonarola were determined not to lose their opportunity, and they stirred up the mob until that night the enraged rabble attacked the convent of San Marco. Several lives were lost; Savonarola and two of his monks were arrested by order of the Signoria; and the reign of the monk had ended in blood.

The trial of the Frate occupied ten days, but its conclusion was evident from the first. He was charged with disobedience to the Pope, with deceiving the people by false prophecies, and of seeking his own aggrandizement in the name of the state. He was seven times put to the torture, and he confessed to any thing, his sensitive nature being unable to endure the horrible agony. He denied his confessions, was made to reaffirm them on the rack, and the pretexts of murdering him were arranged as well as might be. On the twenty-eighth of April, Savonarola and his two companions were strangled and their bodies burned to ashes.

It is impossible here to go into an examination of all the complexities of the character of Savonarola, but it would be unjust to history to fail to add that despite the extent to which he was carried away by his sense of his divine mission, it is impossible to believe that he was consciously inspired by any thing save a holy zeal for the church and for his country. His life and his teachings were of the purest, and he labored for the regeneration of Italy. His personal influence was enormous, and had he been unscrupulous he easily could have put himself so firmly at the head of the Florentine state that his enemies could not dislodge him. He claimed much, but also he did much; and for his mistakes he paid with his life.

# THE CHAUTAUQUAN MAP SERIES—NO. VII.



## MAP QUIZ.

1. Into how many different states was Italy divided in the seventeenth century?
2. In extent of territory, how did the Papal States compare with the remaining states?
3. What part of Italy did the French first control? (See THE CHAUTAUQUAN for March, p. 639.)
4. Locate the city in which the Sicilian Vespers began.
5. Were there any strictly inland states in the Italy of the seventeenth century?
6. What states were on the Mediterranean Sea?
7. What states were washed by the Adriatic Sea?
8. To what extent do the natural boundaries of the Alps and Apennines serve as political boundaries on this map?
9. What states were drained by the Po and its tributaries?
10. Under what duchy was Piedmont in the seventeenth century?
11. Of what duchy was Florence the capital?
12. To which state did Ravenna belong?
13. Locate Ferrara, where Tasso sang?
14. In what states were Magenta and Solferino?
15. Find the cities which Harrison says (top of page 4, present issue) contain rotunda churches.
16. Where is Tivoli, famous for its circular temple?
17. Locate all of the cities to be found on the map, mentioned by Harrison as containing campaniles (page 4, present issue).
18. Find the cities which Harrison mentions as containing "great Italian pointed cathedrals" (page 5, present issue).

## SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[April 6.]

LIFE begins, continues, and ends with dreams, from the sleeping smile in the cradle, to the babbling of the death-bed, as worn-out nature sinks into the last sleep of all. The mind is never at rest, and never was meant to be so. Nor are there any bounds or prohibitions as to the sweep of thought, except the limits of its own power. Wings were meant for flight, and God made those of the spirit as well as any others. All around, Truth, like a veiled Isis,\* invites men to lift the veil if they can.

The freedom of thought that marks our day is one of its noblest characteristics. The Divine Right of Priests has gone the way of the Divine Right of Kings. Syllabuses and Encyclicals from whatever Pope, collective or single, are ignored.

Used wisely, this grand independence and liberty has in it the seeds of all progress; abused, it leads to all extravagance and evil. The discovery of new truth is most precious, but nothing is more hurtful than lawless speculation. In our own day we have both. The restlessness of the mind, never contented with what it has, craves the action, hope, suspense, and excitement of pursuit, rather than acquisition. Reaction from the imprudence of dogmatism, which by asking us to believe too much has led many to believe too little, has also had great influence in driving men away from Revelation.

Differing from them, we must not fall into narrow restrictiveness. Speculative error does not necessarily affect character. The heart is often sounder than the head, and the life may demand sympathy we must refuse the opinions.

Speculation has, and can have, only a limited range. Philosophy must move in a circle, and can only combine existing materials if it seek novelty. The ancients have stolen all our best thoughts, ages ago, and the

prophets of to-day must be content to borrow the vamped-up systems of the past. New religions, like the leaves of succeeding summers, spring from the decay of those that have gone before.

The one most in vogue in our day is a modified form of Pantheism\*—the oldest dream of the mind and heart in religious philosophy. Coming down through immemorial ages from the plains of early India, it has captivated thinkers of different schools, and has colored many opposite systems. At times hardly more than a poetical dream, it has at others shown itself as a dreary Atheism, and while held in some partial way by Christian mystics on the one hand, it has allied itself with all that is most destructive and hurtful in Paganism on the other. You have in Emerson the worst excesses of the school of Hegel.† Thomas Carlyle may have, at times, the grand but sad tone of a stoic like Marcus Aurelius; but he distinctly repudiates Pantheism. The elasticity of the system, its apparent novelty, its vagueness, its air of philosophic depth, its room for sentiment and poetry, its very audacity, in some cases—and above all, the literary attractions in which it has been presented, have given it great power for a generation past, especially among young men.

In Mr. Carlyle's case, a lofty earnestness has helped to win over ingenuous minds. Like the old Stoics, he feels life unspeakably real, and never fails to urge the loftiest maxims of morality, and the sacredness of diligent work. Mr. Emerson, on the other hand, tells us that man has to learn "that he is here, not to work, but to be worked upon"—so that in this, as in many things else, he represents extreme results which are in direct contradiction to Mr. Carlyle's teaching. The two are the best illustrations we have of modern thought, and its most popular teach-

\*"The doctrine that the universe taken or conceived of as a whole, is God; the doctrine that there is no God but the combined forces and laws which are manifested in the existing universe."

†(Hä'gel.) George Wilhelm Friedrich. (1770-1831.) One of the greatest philosophers of the German school of metaphysics.

\*The great Egyptian goddess, wife of Osiris, the god of the Nile. She taught the people the cultivation of wheat and barley, which always were carried in the processions at her festivals, and the people, looking upon her as the goddess of the earth, called her their mother. She always is represented as being exceedingly beautiful.

ers, among young men; let us try to see what it really is, especially as expounded most fully by Mr. Emerson. First, however, let me sketch as briefly as possible the modern sources from which he has borrowed. It may be tedious to some to do so, but others will thank me.

[April 13.]

Immanuel Kant,\* who, first, in modern times, established Idealism, or Transcendentalism as it is sometimes called, may be taken as the new source of this philosophic religion, though many intermixtures from other sources, sometimes very different, are found in its utterances. The name Transcendentalism has in it the central idea of Kant's system—meaning, that which transcends or rises above experimental knowledge, and is determined, *à priori*,† without argument or proof, in regard to the principles and subjects of human knowledge. His fundamental doctrine is that we know nothing from without, but only from within the mind, and that we know nothing certainly except our own consciousness, that is, that we are. We have *ideas* respecting the appearances around us, but our knowledge of them is simply a knowledge of the forms with which the mind itself clothes them. Of the reality of the apparent objects themselves we can know nothing. We act according to the necessity of our constitution, drawing certain conclusions, and these only, from the data nature affords. But that these conclusions, the uniform testimony of our senses, agree with external truth, cannot be proved. If the laws of our mental action were changed, we would, according to Kant, see every thing changed around us. Man is the self-complete, independent unit, amidst a universe of shadows.

This principle laid down, Kant found himself charged with Atheism, which he repudiated. It was urged that, if we can know nothing certainly outside ourselves, the existence of God and the great doctrine of man's relation to Him cannot be proved. Revelation, of course, could not be acknowledged, since it must needs come from *without*. Shrinking from the desolation of a universe in which man alone existed, amidst illusions

and shadows, with nothing possible to be proved but his own being, he sought to save himself by demanding that the existence of God, the immortality of the soul, and the freedom of the will, be admitted as first truths, as the existence of man himself had been, already. They must be conceded, though they could not be proved, as the necessary basis of a system of morals.

The active faculties of the mind he classed under two great divisions—the Understanding, which finds its fit ministry in inductive study, as of the physical sciences; and, as a far higher agency, what he called Pure Reason—which is to guide us intuitively into the knowledge of “absolute” truth. Understanding watches and notes the phenomena around us. Pure Reason combines its judgments, and draws general conclusions. Our “conceptions” are derived immediately from experience, and hence may be fitly used in the pursuit of science. But the far nobler office of “Reason” is to generalize its conclusions and create “ideas,” which are the appointing means of regulating the “Understanding,” which can never, by itself, conduct us to essential truth. Thus, the Understanding is left to the drudgery of life, while “Reason” controls all its higher interests. It is not likely you can follow all this, for Fichte\* himself, Kant's successor, confesses that he thinks no one can comprehend the great philosopher's writings if he does not know beforehand what they contain. It seems impossible to define authoritatively what “Pure Reason” means. Carlyle tries it, and states a great truth; but Pantheism needs more. “The province of the Understanding,” he says, “is of the earth, earthly; it has to do only with real, practical, and material knowledge—mathematics, physics, political economy, and such like, but must not step beyond. On the other hand, it is the province of Reason to discern virtue, true poetry, or that God exists. Its domain lies in that higher region whither logic or argument cannot reach; in that holier region where poetry, virtue, and divinity abide; in whose presence understanding wavers and recoils, dazzled into utter darkness by that sea of light, at once the fountain and the termination of all true knowledge.” Reason, whatever it be, is to investigate and decide on all religious questions. Our instincts are

\* (1724-1804.) A German metaphysician.

† A Latin expression meaning from the cause to the effect.

\*(Fik'teh.) Johann Gottlieb. (1762-1814.) Also a German.



to be our only standard and source of faith. Vague intuitions and impulses, which differ with education and circumstances, and are colored, clouded, disturbed, or blighted by a thousand contingencies, are to decide, without appeal, in morals and belief. Such is Kant's system in its practical bearings. There can be no "Revelation"; we must be content with the light of our own nature. "The wintry light of the understanding," "the despotism of the senses," is to be renounced, and "free and ample leave to be given to the spontaneous sentiment, if we would be great"; "the low views and utilitarian hardness of men are owing to their working on the world with the understanding only." "The doors of the temple stand open day and night, before every man, and the oracles of the truth cease never; yet it is guarded by one condition; this, namely, it is an intuition." So says Mr. Emerson. This hard word "intuition" he often interchanges with the more familiar name "genius"; which may help us a little to the views of the new religion. "The spontaneous intuitions of positive reason," to use a sentence of Kant's, "are the *standard in the soul* by which we are to judge the claims of any objects of adoration or article of belief."

But is it true that reason can create for man a religion, and that he need be under no obligation to his Maker for any help in the matter? If so, why is this grand fact so powerless on mankind? Why have we never seen any proof of its truth in any age?

[April 20.]

As it accepts and rests on Kant's theory of "Pure Reason," so the new religion adopts his teachings on the basis of knowledge, with equal fervor. I must again take Mr. Emerson as its fullest exponent. "A noble doubt," says he, "perpetually suggests itself whether nature outwardly exists. It is a sufficient account of *that appearance we call the world*, that God will teach a human mind, and so make it the receiver of a certain number of *congruent sensations* which we call sun and moon, man and woman, house and trade. In my utter impotence to test the authenticity of the report of my senses, to know whether the impressions they make on me correspond with outlying objects, what difference does it make whether Orion\* is up there in heaven,

or some god paints the image on the firmament of the soul?" "Nature is a phenomenon, not a substance"; the universe is "the great apparition shining so peacefully on us." He mixes and confounds the teachings of opposite schools into a mysterious jargon at which common sense must smile. Read the words again, and they will need no reply.

After Kant came Fichte as the next hierarch\* of German philosophy. Checked by no such fear of consequences as Kant, he at once discarded the fundamental truths that philosopher had assumed as necessary, while confessing their incapability of proof. He reduces our only certain knowledge to that of our own existence, which he granted as a first truth. The formula of Descartes†—*Cogito, ergo sum*, I think, therefore I am—was virtually the motto of Fichte. But the absolute solitude of man in the universe, thus implied, left its countless phenomena unexplained. The empty infinite must be filled with at least the appearance of intelligent force, and for this, Pantheism offered the needed help. Cherished for immemorial ages along the ancient rivers of the East, it had come westward before the days of Plato, and had been through the history of early philosophy the favorite doctrine of the few, while Polytheism held the mass. Its dreamy vagueness, and the scope it gives for sentiment, always has made it attractive with some, but it is too abstract and impractical ever to reach mankind at large. In modern times it owes its revival in Western Europe mainly to Spinoza,‡ from whom Fichte borrowed and introduced it into current philosophy once again. As a middle position between the acceptance of a personal god and the black vacuity of Atheism, he adopted the Pantheistic doctrine of one absolute existence in all things—in the ME, that is, in man; and in the NOT ME, that is, the universe at large—an undefined and undefinable essence pervading all things, like Plato's soul of the world. Man and creation were thus alike conceded a spiritual existence; not a material, however. A pervading soul, one in man and in the universe around, was the single mysterious fact admitted. Of this all—

\* (Hi-e-rark.) "One who rules or has authority in sacred things."

† (Dä-kart.) René. (1596-1650.) A French philosopher and mathematician.

‡ (Spē-nō'za.) Benedict. (1632-1677.) A Dutch philosopher of Jewish extraction.

\* The brightest constellation in the northern heavens.

inhabiting force, man is the highest manifestation, and consequently above all the universe outside himself. A revelation is hence a contradiction, since man is himself the supreme embodiment of the Divine. It is an affront to our nature to speak of it.

Schelling\* came next, and pushed Pantheism still further. Not only are the mind and external nature, according to him, only parts of the one universal existence—he claimed for "intuition" that it taught that man, as the highest manifestation of the Divine principle, learns in the working of his own thought the secret of this principle; that is, that thought is the same as creation, so that what we see is only a humbler repetition by nature of what we do in all the processes of the mind. Man is raised high over the universe as the Supreme Intelligence, that is, as God.

The mantle of philosophy next rested on the shoulders of Hegel, whose jungle of metaphysical refinements has seemed so much in advance of all before, that his disciples have applied to him the words, "When that which is perfect is come, that which is in part shall be done away." Not willing to grant even the solitary postulate of our own being, he started from the gloomy premises that neither the existence of the world nor our own can be certainly known. All that we are sure of lies in the relations between the mind and what it looks at. To form an idea there must be two opposites. If you think of a tree, both the tree and the mind are required, and from the relation of the two the idea of the tree rises. Ideas thus derived are the only realities in the universe. But as man alone is capable of this creation of ideas, which are only another word for thought, he is God. Thought is the only existence, and as man alone thinks, there is no other God but human thought, which, moreover, is continually developing and advancing. Our thought and God are two names for the same things.

Here, then, we have reached the highest flight of Transcendentalism, and it gives us a universe in which ideas alone are real, and the human mind is the only God. Man, a dream, looks out on a world of dreams! Pantheism developed to its final results leaves us in universal scepticism, or rather reasons every thing out of existence, unless

the ghosts called ideas be reckoned as substances.

Thus, in Mr. Emerson's writings, along with Kant's Idealism, we have all the varying dreams of his pantheistic successors. He believes in no intelligent existence but man, and that the universe is only the reflection of our own thoughts from so many shadows and apparitions. Rejecting a personal god, he takes man as the highest manifestation of the Divine, though he shares it in common with all creation, living and dead.

[April 27.]

The new religion, having turned its back on Revelation, finds no rest in any one system. It wears a motley show borrowed of speculation. It is half inclined to believe in Transmigration. As the Brahmin fancies he existed in other forms on earth before the present life, and that, unless specially pleasing to Brahma,\* he will have still further migrations hereafter, so Mr. Emerson speaks of "the Deity sending each soul into nature, to perform one more turn through the circle of beings"—language which a Hindoo would think very orthodox.

There is something very sad in the following confession of darkness and ignorance, after all the wild talk of our being "part of God," as to our future destiny. "I cannot tell if these wonderful qualities which house to-day in this mortal frame, shall ever reassemble in equal activity in a similar frame, or whether they have before had a natural history like that of this body you see before you; but this one thing I know, that these *qualities* did not now begin to exist, cannot be sick with my sickness, nor buried in any grave; but that they circulate through the universe." The confidence of one page is lost in the other; bold dogmatizing fades into timorous doubt, until we are left by this new dispensation in blank ignorance and uncertainty as to eternity. Compared to this, how unspeakably grand the composure with which Christianity looks on death, and turns the close of life into a triumph! Set over against it the chant of St. Paul, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to

\* One of the great gods of the Hindoos. He is the personification of the creative power, as the other great gods, Siva and Vishnu, are of the preserving and the destroying power. The three form the Hindoo triad.

\* Friedrich Wilhelm Joseph, Von. (1775-1854.) A German

God, who giveth us the victory through our Lord Jesus Christ."

It is little to me to be told that, though I must cease to be, nature will continue the same, and that all that lives is only a cloud which the ocean gave, but will soon reclaim, or that all the universe, seen and unseen, is like the little shells cast out from the depths of the shoreless sea; seen for an hour—but to be washed back again by retiring tides.

Freedom of the will, which alone redeems our nature from mere mechanical instincts, and makes us at once accountable and rational, has no place in this school. Since "the human race is God in distribution," no power from without can influence us either for good or evil. This gospel knows no hope. For immortality it gives us annihilation; for moral freedom it proclaims only the irresponsible working of blind machines; and for Providence we have Fate.

The different qualities of actions necessarily cease with the extinction of free will. To do right, or to do wrong, carries no blame. No rites or forms of worship of any kind can be expected from a philosophy which gathers into one the worst and the best, with equal approval. Very general instructions alone can be given. We are to let our hearts throb with the throbbing heart of nature, and to commune with the spirits of the stars, and woods, and fields; but what this means we are not informed more closely.

It might be expected that the new religion wholly rejects such restraints as the positive morals of the Bible. Churches and Sunday-schools are only food for a sneer, and benevolent associations only so many modes

of folly. Prayer is supremely ridiculous.

Having heard from the lips of its chief apostle the doctrines and characteristics of the new religion—what shall we say of it? Can we accept it as true when tried at the bar of philosophy itself? Assuredly we cannot. The same process of thought by which it reaches the belief that self exists, carries us on to the idea of a great first cause. Pantheism is the first step in an argument, with the rest awaiting, and stands useless as a broken arch. Does it satisfy the demands of the imagination in things of religion—those demands which are pictures reflected from the heart on the brain? Assuredly not. Do its doctrines meet any better fate when tried by the standard to which they appeal, "the moral sentiment" of the race? The testimony in each of us to the prevalence of law, the obligation of right, the consequences of wrong, the perpetual government of an invisible God, the need of redemption, and the inexpressible grandeur and fitness of the revealed future, frown down the monstrous untruthfulness of its theology and morals.

Is it desirable, or is it not, that this philosophy be accepted as better than Christianity, or should we still cleave to the old?—  
*Dr. Cunningham Geikie.\**

\*(Geikie.) (1826 —.) A Scottish clergyman. He was educated at the University of Edinburgh. Coming to Canada, he was made pastor of a church near Toronto, and later of one in Halifax. In 1862 he returned to England and held a pastorate at Sunderland. Taking orders in the Church of England in 1876, he has since held rectorships at Paris and at Barnstable. He is a prominent leader in the Low Church, and is the author of several religious works. His "Life of Christ" has passed through twenty-five editions.

## RISING BULGARIA.

BY ALBERT SHAW, Ph. D.

FOR ten years the eyes of Europe have been turned upon Bulgaria. Just emerged from centuries of Turkish rule, these people so long reputed a dull, stolid subject race have been touched as by magic with the spirit of progress. Their sudden development of capacity and of high aspiration has won the enthusiastic admiration of discriminating men, and has forced the respect of great powers and small powers alike.

The burning center of European politics is

so remote from our country, and a clear knowledge of the Balkan States and their conditions is so unusual among us, that we have come short of a full recognition of the claims that Bulgaria possesses to our friendship and sympathy. The Bulgarians have seemed to lack those qualities that in times past have won for the Poles or the Hungarians the keen sympathy of intelligent and imaginative people everywhere. Simply a subject Christian race in European Turkey, ethnologically

Finnish, in language Slavonic,\* living in agricultural village groups, working gloomily and patiently, yielding to the exactions of the Turkish tax-gatherers, Christians in name but with strange infusions of Mohammedanism and of Persian paganism, more Asiatic than European, with almost no literary fragments and with an inferior stock of national songs, traditions, and folk-lore,—such were the Bulgarians as the world knew them fifteen years ago. Their towns were squalid Asiatic villages. Their farming was that of the primitive period when these and the other tribes of Central and Eastern Europe came from Asiatic highlands.

How were new life and hope kindled in the Bulgarian spirit? Probably Russia is to be credited with the principal influence. Russian development had been very rapid. The religious enthusiasm of Russia began to be aroused for kindred peoples, of the same faith and of similar speech, who were under the domination of the Turk. Russia had begun to press against the Mohammedans in Asia, was sending thousands of pilgrims yearly to the Holy Sepulcher and the Jordan, was developing the spirit of a new crusade, and had fairly conceived of the struggle as lying between the holy orthodox Greek Church † led by Russia, and the Mohammedan faith as sustained by the Turkish Empire. Naturally the Russians became possessed of the idea that it was their mission to aid their brethren of the European Turkish provinces, and eventually to drive the Turks out of Europe. Thus they already had secured for Serbia a position of semi-independence in the empire; and they began now to send their agents and emissaries, religious and political, into Bulgaria.

\* (Sla-von'ic.) Pertaining to the *Slavi*, an ancient people living in that part of Austria and Turkey which lies between the rivers Save and Drave. The term is now applied particularly to the language spoken in Russia, Poland, Bulgaria, Bohemia, etc. It is also written Slavonic.

† The Greek Church "includes the church within the Ottoman Empire subject to the patriarch of Constantinople, the church in the Kingdom of Greece, and the Russo-Greek Church. It formally separated from the Roman Church in 1054. They dissent from the doctrine that the Holy Ghost proceeds from the Father and the Son (*Filioque*), reject the papal claims to supremacy, and administer the full eucharist to the laity." In other respects they agree with the Romanists. The Greek Church has been the established church of Russia since the time of the conversion to Christianity of King Vladimir the Great, 988. The reports of the magnificence and impressiveness of the ritual of the Church of St. Sophia at Constantinople, as made by his ambassadors, led him to decide in its favor over the Romish Church.

The so-called Pan-Slavist agitation began in earnest. The Bulgarians grew less patient under the yoke. Their priests became Bulgarian patriots.

A less aggressive, but perhaps not less deeply potential, influence stirred the Bulgarian nationality from an entirely different quarter. As the result of American missionary enterprise, Robert College\* had been founded upon the Bosphorus near Constantinople. The largest element among its students was Bulgarian. These boys learned the English language, learned modern history, found out, to their astonishment and grief, how deeply sunk their own people were, and went back to Bulgaria with a spirit that I can compare to nothing else than that which we have called "the spirit of '76." Broad-minded, great-hearted Americans, descendants of the fathers of this republic, were the teachers of these Bulgarian boys, and they inspired in them a courage and a manliness, the subsequent growths and achievements of which have astonished the world. They found their pupils a sturdy stock, with powers of endurance and steady application, and with a capacity for the highest and best things,—strong especially in their moral natures and in virile spirit. These boys, taught by Americans on the Bosphorus, were destined to play a great part in the emancipation and development of Bulgaria.

It was through Robert College and its pupils that Mr. Gladstone and the English Liberals learned the truth about the frightful massacres and atrocities perpetrated among the Bulgarians by the Turks in 1876. Their speeches so powerfully affected English sentiment as for the time being to change the traditional policy of Great Britain as the defender of Turkey, and to permit Russia to march first across the Danube, then across the Balkans, and finally to the sea at the very gates of Constantinople. The terrible war of 1877 †

\* This American college was named from its founder, Christopher R. Robert (1802-1878), a merchant of New York. During his life-time he gave to this institution \$396,000, and left it in his will \$125,000, besides real estate valued at \$40,000.

† The Russo-Turkish War. Russia, Germany, Austria, and France demanded of Turkey a constitution and guarantees for the benefit of the oppressed subjects in the provinces of its empire. These Turkey refused to grant. Russia then allowed her subjects to render aid to revolted provinces, and the war between the two powers began in April, and lasted until the battle of Plevna, December 10 of the same year, when the Turks were obliged to surrender.



had placed Turkey wholly at Russia's mercy. The treaty of San Stefano, at the end of the war, besides making great concessions of territory to Russia in Asia, carved out of the heart of European Turkey a Bulgaria so large as to leave only a narrow wedge-like strip running west from Constantinople as Turkish soil. The new Bulgaria was to be a self-governing principality. It included Bulgaria proper, East Roumelia, and most of Macedonia,—all the region actually inhabited by Bulgarian people. But the great powers\* refused to accede to the treaty Russia and Turkey had made, and the Congress of Berlin† in 1878 apportioned the Balkan as it pleased. Roumania was made an independent kingdom. Serbia also was allowed to assume the same rank. Bulgaria proper was made an autonomous‡ principality, paying tribute to the Porte|| and governed by a prince who should be agreed upon by the Powers and the Porte. South Bulgaria was called East Roumelia, and was kept much more closely attached to the government of Turkey. Macedonia was left a Turkish province.

The arrangement was disappointing and unjust, but it had to be endured. The Bulgarians at this time were full of gratitude and good-will toward the Russians. Their little country was almost covered with the graves of Russian soldiers who had died for Bulgarian freedom. The printed portraits of the Czar were in every Bulgarian cottage. The young Bulgarian army was in the hands of Russian officers. The new principality bade fair to be an obedient vassal of the great northern

power, an ally and a ground of vantage in the next great struggle that was to involve Europe and in which Russia was to contend for the prize of Constantinople, the hegemony\* of the entire Balkan peninsula, and the autocracy† of Asia Minor.

A liberal constitution was given the new country, and a manly young prince, Alexander of Hesse Darmstadt,‡ was sent to rule over it. When he came to the throne of the principality, in 1879, he was twenty-three years old. He was a nephew of the Czar of Russia, and his policy was at first almost that of a Russian pro-consul. But the national aspirations of Bulgaria grew fast; and the dictatorial treatment of Russian political agents and military men became intolerable. They interfered in the elections, and made themselves obnoxious beyond all comprehension. Alexander found it impossible to serve Russia and Bulgaria at the same time, and so he became a Bulgarian with all his heart. His difficulties waxed very great after the assassination of the Czar in 1881. The new Czar proved to be his inveterate enemy. Russia, with an arbitrary government, and with designs upon the countries lying southward, could not tolerate the growth of real freedom and independence in the Balkan States. Disagreement was inevitable. There never was a more disgraceful chapter of plots and intrigues than is the detailed record of the behavior of the Russian emissaries in Bulgaria between 1880 and 1886.

In 1885, there broke out in Philippopolis, the chief town of East Roumelia, a sudden revolution against the Turks. This province is directly south of Bulgaria, and is separated from it by the lofty Balkans. Its people are Bulgarians, and the revolution had as its aim the political union of "the two Bulgaries." Alexander had not instigated the outbreak. It was a genuine movement of the people, justified by all the moral facts of the situation and appropriate from every honorable point of view. There was no railroad at that time, and Alexander drove in a dros-

\*"There were in Europe after the overthrow of Napoleon in 1815, five monarchies recognized as the great powers—namely, France, Austria, Great Britain, Russia, and Prussia, to which, in 1859, the kingdom of Italy was added. The victories of the Prussians in 1866 and 1870 have so prostrated the armies of Austria and France that there now remain in Europe only two first-rate powers, Russia and Prussia (or Germany), and the balance of power is supposed to be destroyed, for if these two should form an offensive alliance they would be a match for all the other powers on the continent."—*Johnson's Cyclopaedia*.

† This was held from June 13 to July 13, 1878. England, Austria, and Germany, were anxious to prevent Russia from keeping the great advantages she had gained from the war, fearing the balance of power among the great nations would be destroyed.

‡ (Au-ton'o-mous.) A word derived from the Greek language, meaning having the right of self-government.

|| The Turkish Empire, officially called the Sublime Porte. The principal gate leading to the palace of the Sultan is called the Sublime Porte (gate), and from this the name came to be applied to his court and then to his government.

\*(He-jem'o-ny.) A Greek derivation meaning leadership.

† (Au-toe'ra-cy.) Also a Greek derivative meaning independent power. It is synonymous with autonomy.

‡ This, the old form of the name, has been shortened to simply the first part of the compound, Hesse (hess). It is a state of Germany lying between 49° and 51° of north latitude and 7° and 10° of east longitude. It is a constitutional monarchy whose sovereign has the title of grand duke.

chka\* day and night till he reached Philippopolis. He put himself at the head of affairs, brought order out of anarchy in a single day, and effected a union of the provinces that was afterward embodied in the constitutional arrangements. Urged to take the step by jealousy and by Austrian instigation, King Milan of Servia now invaded Bulgaria with an army of 200,000 men, claiming that the union of the provinces had disturbed the balance of power in the Balkans and that it endangered the future of the Servians. It was an unneighborly, a wicked act. The Bulgarian army was small but determined; and Alexander proved a rare leader. The Servians were routed in a severe battle, pursued, and beaten again on their own soil, and only saved from severer consequences by the threats of Austria and Russia, which were preparing to invade the country from opposite sides. Alexander was now a hero with the Bulgarians. He was magnanimous to the pro-Russian plotters, and enthusiastic in his plans for the progress of the country that had so warmly adopted him. Modern times have not seen a braver or better prince. But he could not stand against the enmity of his powerful neighbors. A perfidious plot in 1886 resulted in his kidnaping and the seizure of the government by his enemies. He was carried to Russia, and he made his way thence to his early home. But the people of both Bulgarian provinces, with the army at their back, demanded his return. He obeyed their wish, and received ovations such as are accorded to few men. But the situation seemed to him untenable. The Czar, his cousin, would not relax his hostility. Alexander, therefore, abdicated, and the government fell into the hands of a regency. The treatment of Alexander by the European powers was a cruel blow to a brave young people who asked nothing but to be let alone, and a personal outrage against one of the most gallant and popular leaders who ever worked in a pure and patriotic cause.

Alexander could not see his way clear to resume the government without the assurance of support from the great powers. The regency governed in the name and in the interest of Bulgaria, and meanwhile a new prince was found. In the summer of 1887,

\* Written also *drooky*. "A peculiar kind of low four-wheeled carriage, without a top, consisting of a long narrow bench on which the passengers ride as on a saddle, with their feet reaching nearly to the ground."

Ferdinand, the young Duke of Saxony, then twenty-six years old, was unanimously elected by the Bulgarian National Assembly, and in August he assumed the government. This action, which, according to the treaty of Berlin, should have had the sanction of the Porte and the Powers, has never been formally recognized by them. But Bulgaria has gone on her way in delightful disregard of the powers, minding her own business and thriving astoundingly. The best two years the little country has ever known have been these last two since Ferdinand was seated. Russia in 1887 as a mark of her very deep disapproval, withdrew her consular representation from Sofia; and the Bulgarians were delighted at the riddance. They already had gotten rid of the Russian officers who formerly had filled the army places, and now for the first time since emancipation from Turkey they were enjoying a respite from outside political intrigues. Austria was now extremely friendly, without being officious and meddlesome. England was thoroughly appreciative, though not to be relied upon for active help. Germany, as Austria's ally against Russian encroachment, seemed to be in fact a tolerant and not unwilling witness of Bulgaria's progress.

And so the little state has grown with quick strides since the summer of 1887. It has cemented the union with South Bulgaria—which had been recognized by the Porte and the Powers before Alexander's abdication—and has begun to tie its territory together with railroads for purposes strategic and commercial. It completed the link of road necessary to establish the international line to Constantinople, and it quietly but forcibly took possession of the part that had been built by others in East Roumelia. I found the Bulgarian government last summer building the Jamboli-Bourgas line, to improve connections with the Black Sea ports. The whole population were turning out and giving their labor for excavation and grading, with army regiments also helping. By this splendid spirit of patriotic co-operation on the part of all the people, Bulgaria is acquiring public works which otherwise could not be built; for as yet her credit in the money market has scarcely been established. What more noble sight has the past year witnessed than that of these brave Bulgarian peasants, building themselves a system of state railways by the labor of their own hands,—each

man and boy gladly giving five days of hard work? It was a spectacle that stirred my unqualified admiration, and strengthened my already strong faith in the future of these determined people, who help themselves, asking no odds.

Mr. O'Connor, the accomplished consul-general and diplomatic agent who represents England at Sofia (the United States has no representative there), told me that it was quite impossible to get an errand-boy to serve the consulate through school hours, so eager are all the Bulgarian lads to obtain an education. This young principality, just escaped from its centuries of practical slavery under Turkish task-masters, now maintains a system of free public schools with compulsory attendance. A school of the gymnasium rank, which it established several years ago, now has been raised to the dignity of a national university. Private initiative is necessarily weak in these young and undeveloped countries, whether in matters of industry or of culture; and the state does not shrink from undertaking any thing. The people use the state as their only effective agency for the promotion of civilization. How under the circumstances they could do otherwise, or why they should desire to do otherwise, let the *laissez-faire*\* economist answer if he can. To the theorist who would object that dependence upon the state may lessen the spirit of self-help in these simple Bulgarian people, I can only point to the spectacle of the assembled peasants working side by side with the army sappers, under direction of the army engineers, building their own railroad and never once suspecting that the state was any thing else but themselves organized for their own progress and civilization.

The new capital of this new principality is in a curious process of transition. Ten years ago it was a big, dirty village of eight or ten thousand peasant farmers, lying on the flat plain with a noble mountain rising behind it and with the level fields stretching off in three directions. Like all the Bulgarian towns, it had its environing zone of common lands, where every villager pastured his cows,—these village lands having an origin dating probably from the earliest period of Bulgarian occupation, and having been con-

firmed to the villages by the Hungarian and afterward by the Turkish conquerors. Out of this squalid condition—that of the semi-Asiatic, semi-Slavonic pastoral, and farming town at its worst estate—is evolving a modern European municipality. The rapidity of the change interested me extremely. The inhabitants of Sofia now claim for it 35,000 people. A new town has been laid out by French engineers, with broad and regular streets, and a large amount of creditable building has been accomplished. The Bulgarians love the land and have the strongest instinct of ownership; and as in the old village every man, no matter how poor, owned his own hut and its narrow bit of ground, and had his cow and perhaps his yoke of oxen, so now every man in the new Sofia owns his own house, as a matter of course. The central establishments of the young government have brought to Sofia the brightest men in the Bulgarian race. The public service absorbs the education and talent of the young country. I found the Robert College graduates, with their superior training, occupying judgeships and high administrative posts. The government has erected a series of respectable buildings for the housing of the prince, the National Assembly, the university, the public printing bureau, the law courts, and the various administrative departments. While I was in Sofia an arrangement was concluded by which the municipality obtained a moderate foreign loan for the making of public improvements,—for water-works, gas works, paving, and the like. It is interesting to note the fact that the rapid growth of the town has led to no speculation in lots. The outlying land belongs to the municipality, and when there is a demand for building room, the city council sells what is required. Nobody buys except to improve and occupy.

Marvelous is the rapidity with which the evidences of Mohammedan life and rule are disappearing, even in this brief period of scarcely more than a decade. Thirty per cent of the population of Bulgaria was Mohammedan ten years ago. These people have not apostasized, but they are somehow vanishing. In the National Assembly there are perhaps six or eight Mohammedans. The Turkish farmers were and are a very industrious, decent people, and they were not much, if any, better treated under the old order of things than were their Bulgarian neighbors. Religious

\* (*Lâs-sâ-fair*.) A French expression meaning let alone; suffer to have its own way. See Ely's "Political Economy," pp. 108 and 125.

prejudice, however, makes a free and Christian Bulgaria distasteful to them, and they gradually move nearer Constantinople. The years of war and disturbance, of course, occasioned a good deal of population-shifting. The mosques were, as a rule, more showy than substantial, and their disappearance from the landscape of the new and free Bulgaria is like the vanishing of the unreal architecture of dreams, or like that of ice-palaces in the spring sunshine.

The Bulgarians take with remarkable readiness to representative government. Their National Assembly, with a single house, is elected by universal manhood suffrage from the two Bulgarias, on the basis of a member for every ten thousand people. The population is about three millions. The Bulgarians in Macedonia and other adjoining districts are at least a million more. If the normal development of the Balkan States can be secured, in the presence of powerful and selfish neighbors, the greater part of Macedonia will some day go to Bulgaria.

Of the Bulgarian church—Greek orthodox in theology and ritual, formerly dependent upon the metropolitan bishop of Constantinople as primate, but now organized as a national church detached from its old connections—my space permits but a word. It is thoroughly patriotic, is inseparably identified with the nation in the popular mind, and is more valuable politically as a race bond, than religiously as a spiritual and moral teacher. The value of American missionary work in Bulgaria must be realized chiefly in its reaction upon popular education, upon the qualifications of the priesthood, and upon the re-

ligious vitality of the national church. The thoughtful politicians admit the religious superiority of the missionary teaching, but deplore the possibly divisive effects of their attempts at the organization of new churches.

What, with enemies on every hand, or at least with powerful and unscrupulous neighbors determined to control the future of the Balkan peninsula, is the outlook for ambitious young Bulgaria? At times it appears very dark and sad. But I am not inclined to accept the views of the pessimists. While I cannot see how Russia is to be prevented from sweeping the whole Balkan region before her when she determines to do so, I also remember the age in which we live and the potency of the new race consciousness that has sprung into being, among so many European peoples. I do not see how it can be possible to undo the civilizing work that has been wrought in Bulgaria since 1876, or how the proud young Balkan States could be reduced to the position of Russian provinces, deprived of their representation, of their free presses, of their universal education, and of all their new treasures. Taken into Russia on such terms, they would tear the Russian Empire to pieces. Modern freedom once won is not so easily lost. The moral forces of our day have a power beyond brute compulsion. The Bulgarians perceive this fact; and while they are drilling every mother's son to arms almost from the cradle, in preparation for defense, they are relying most upon the strength that lies in the moral and educational forces which they are straining every nerve to develop in their people.

## THE PRODUCTION OF ARTIFICIAL COLD.

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THE knowledge of evaporation as a cooling process is not new. It is now more than a century since water was first frozen under the air-pump by its own evaporation. The subject was fully investigated by Leslie\* and later by Faraday (1823 to 1848). It was a very long time before their famous experiments found application out-

side of the laboratory; but they contained the germ of a new industry which is beginning to play an important part in the civilization of the present day. A brief reference to the principles which they illustrate will give us all the data necessary to the comprehension of the art of mechanical refrigeration.

In Leslie's experiment, a shallow dish of water is placed under the receiver of an air-pump. A vessel of strong sulphuric acid

\* Sir John. (1766-1832) A Scottish natural philosopher.



within the exhausted bell-jar, takes up the aqueous vapor set free by the evaporation of the water. Under these circumstances the water is volatilized very rapidly. It boils violently and finally, while in the midst of lively ebullition, it freezes. The experiment, which has long been a favorite one in the physical lecture-room, brings out in a striking manner, the fact upon which nearly all processes of mechanical cooling depend, namely, that in order to convert a liquid into a gas, it has to be imbued with additional energy. When volatilization takes place under the conditions of Leslie's experiment, this energy is derived from the liquid itself and from the surrounding objects; and the loss of energy which they suffer, shows itself in fall of temperature. When we evaporate any liquid over a fire, the same expenditure of energy occurs, but the fall of temperature is made good by continued accessions of heat from the flame.

Faraday extended the operations just described, to a class of substances which had not been experimented with before.\* He liquefied many of the more easily condensable gases under high pressure, and then by virtue of the absorption of heat in their return to the state of vapor, obtained exceedingly low temperatures. When cooled by the evaporation of such vapors as he had been able to condense at ordinary temperatures, other gases, too stubborn to yield to pressure alone, were liquefied.

The fundamental process then, in mechanical refrigeration, which in the hands of Faraday led to such important scientific results, and which in its practical applications since has become a necessary adjunct to our material welfare, consists in causing a liquid to pass rapidly over into gaseous form. It then will abstract from surrounding bodies, a quantity of heat proportional to its own "heat of vaporization," and artificial cold will be the result.

The heat of vaporization of water is very much larger than that of other liquids, and it is in this respect superior to all others in

the production of artificial cold. Quite extensive experiments were made some years ago, indeed, to utilize the evaporation of water in the making of ice, but without great success. It evaporates rapidly at ordinary temperatures, only under exceedingly small pressures. In order that any considerable fall of temperature may result, heat must be abstracted so quickly that but little of it in the meantime will be replaced from without. The maintenance of the high vacuum necessary to such rapid cooling, on a large scale, is a matter of great difficulty. It is very much simpler to construct a compression-pump, than it is to make one which will maintain a vacuum.\* The use of a vacuum could be avoided only by working with some substance which could be liquefied under pressure and would evaporate spontaneously when released. This was the step which made mechanical refrigeration a practical success.

Of the substances which can be utilized in this way, the best results have been obtained with ammonia, sulphur dioxide, carbon dioxide, and nitrous oxide. These are gases which may be reduced to the liquid form by the aid of powerful compression-pumps. When released from pressure, they return with exceeding rapidity to the form of vapor, and although the amount of heat taken up by them is comparatively small, the change of state takes place so suddenly that nearly all the heat absorbed must come from objects in the immediate neighborhood.

The pressures necessary to liquefy carbon dioxide and nitrous oxide at ordinary temperatures, are relatively very great. It is entirely feasible to condense them by mechanical means, and they are produced to-day in great quantities, and are stored and transported in liquid form; but the apparatus has to be of great strength, and constant care must be exerted to avoid explosions. Ammonia and sulphur dioxide, on the other hand, succumb to much smaller pressures, and these substances in the hands of Carre and Pictet† respectively, have been found to be better adapted than any others to the production of artificial cold.

\* For note on Faraday see THE CHAUTAUQUAN for December, p. 350. "His method consisted in enclosing in a bent glass tube [bent at right angles] substances by whose chemical action the gas to be liquefied is produced, and then sealing the shorter leg. In proportion as the gas is disengaged its pressure increases, and it ultimately liquefies and collects in the shorter leg, more especially if its condensation is assisted by placing the shorter leg in a freezing mixture."—Ganot's "Physics."

\* For a description of a compression-pump and air-pump see Steele's "Physics," p. 100.

† Of these two men the former, Louis (kã-rã) (1663-1711) was a French geometer and natural philosopher; the latter, Marc Auguste (pëk-tã) (1752-1825) was a Swiss physicist.

Whatever the medium selected, the process of mechanical refrigeration is essentially as follows:

The substance is first liquefied, either by the action of powerful pumps or by the direct application of heat. The transformation from the gaseous to the liquid state is accompanied by the production of heat, which is allowed to escape through the walls of the condenser. The liquid is then conducted into a second apparatus called the refrigerator. Here it is surrounded by the water to be frozen, if the object in view is the production of artificial ice, or in other cases by brine. The condensed liquid is now released from pressure by opening a stop-cock; and in the course of the very rapid evaporation which follows, the large amount of heat necessary to its volatilization is abstracted from whatever objects may be nearest at hand. The liberated gas is not allowed to escape but is returned to the pumps, where it is re-condensed.

The art of mechanical refrigeration is a new one, but it already has taken a very important part in our civilization. In the tropics, the introduction of artificial ice already has been of incalculable economic and sanitary value. It is not many years since the cities of British India were dependent for their supply upon our New England sea-ports. In 1833, ice which had been cut upon the lakes and rivers of Maine, was sold in Calcutta at six cents a pound; and in spite of the shrinkage during so long a voyage, which amounted oftentimes to fifty per cent, the trade was for many years a very lucrative one.

Before that time, the demand for ice in India had been insufficiently met by a rude process of freezing practiced by the natives. Shallow pans containing water were set at night in localities exposed to the wind. The pans were surrounded with light, porous material such as straw. Loss of heat by evaporation under these circumstances, occurred more rapidly than the gain of heat through the non-conducting material upon which the pans were placed. During cool nights the fall of temperature was sufficient to cause the water to freeze.

This is one of the many interesting cases in the history of the mechanical arts, where a people, in most respects backward in the matter of material civilization, possessed, in rude form, the elements of a process which was later to be brought to a high state of perfection in Europe.

The shipment of ice to India still goes on, but the trade has found a powerful rival there as in all warm countries, in the modern ice-making machine.

In temperate regions mechanical refrigeration has found its field, chiefly in the cooling of buildings by the use of brine. The addition of common salt to water enables us to reduce its temperature many degrees below the freezing point without congelation.\* After being chilled to the desired temperature, as already described, it can be conveyed in pipes and used for cooling purposes, very much as steam is used in our modern methods of heating.

The introduction of these methods of refrigeration, which are applicable in many cases in which the use of ice would be extremely inconvenient, or indeed impracticable, has revolutionized various important industries. In modern breweries it has brought about the substitution of store-rooms above ground for the enormous cellars once essential in the process of cooling beer; and has reduced greatly the time required to bring that beverage upon the market. In our great packing houses, meats are kept at a low and uniform temperature, and in our theaters and public buildings the heat of summer is mitigated by the use of air which has been caused to circulate over pipes containing chilled brine.

Who can foretell the future of this application of the old physical experiment? It seems very probable that the day is not far distant when brine, cooled below the freezing point of water, will be carried under the streets in pipes, as steam is now, supplying from central stations a very convenient substitute for ice in the domestic household. By freezing in our own houses, water which has been previously boiled, it will then be possible for us to avoid contagion from disease germs contained in ice gathered from impure sources. The maintenance of dwellings at 70° Fahrenheit throughout the summer, will then be as much a matter of course as the warming of a modern house now is in winter.

Already the problem of constructing small

\* When any substance is changed from a solid to a liquid, heat is required. If none is supplied from outside sources when salt is put into water, the heat for liquefying the former must be drawn from the water and hence in the brine there is a depression of temperature. One of the phenomena presented in congelation is, that if the water contain salts or other foreign bodies its freezing point is lowered. Sea water freezes at 2.5° or -3° C.

refrigerating machines for isolated country houses, has attracted the serious attention of sanitary engineers. The ice machine, as it exists, involves the use of a powerful engine and of other cumbersome and expensive apparatus. The source of power in these new domestic refrigerators probably will be a lamp or some very small automatic engine, fed by gas or oil.

Mechanical refrigeration has been successfully applied in the laying of piers for bridges, where treacherous silt and quicksand make excavation by the ordinary methods difficult; the semi-fluid material at the bottom of the caisson\* being frozen by the application of pure brine and removed while still solid. It seems probable that the same method may be of service in tunnelling through such materials in the beds of rivers. Indeed the field of usefulness of processes for the production of artificial cold is being extended daily, and they doubtless are destined to take an even more important place in the industrial world of the future than they have in that of the past.

The continuation of Faraday's experiments in recent years, has led to results that are quite as important to science as those which I have just described are from an economic point of view. In 1848, as we have seen, he had succeeded in reducing to liquid form, all the more easily condensable gases; and he attempted, by the aid of the low temperatures obtained through the evaporation of these liquids, to extend his operations to what were then considered permanent gases. Carbon dioxide frozen by its own evaporation to a white snow-like mass gave a temperature of about  $-70^{\circ}\text{C}$ .†

When this was mixed with ether and placed under the bell-jar of an air-pump, further rapid evaporation occurred, and the temperature fell to the lowest point which had ever been obtained up to that time, viz.,  $-110^{\circ}\text{C}$ . Oxygen placed in this exceedingly cold bath showed no signs of condensation, even when subjected to a pressure of twenty-seven atmospheres‡; nitrogen remained still a gas

when fifty atmospheres were reached and carbon monoxide at forty atmospheres. Another experimenter, Natterer\* (1851-1854), strove to succeed where Faraday had failed, by the aid of pressure alone; but although he subjected these gases to three thousand atmospheres, they showed no indication of becoming liquefied.

Nearly a quarter of a century passed, before the problem was taken up again. In the meantime much had been learned through the practical development of methods of mechanical refrigeration, and it was at the hands of two of the investigators to whom this art is most deeply indebted, that the method of Faraday finally bore fruit.

On December 24, 1877, a startling announcement was made at the Academy of Sciences of Paris. Communications had been received from M. Cailletet and from M. Pictet,† who had been at work independently and by very different methods on this problem, that they had succeeded in liquefying oxygen. The extreme importance of the event was fully recognized, and the two communications, which were presented to the Academy by the eminent chemist Dumas,‡ aroused the greatest enthusiasm. The success of Pictet's experiment had been announced by telegraph from Geneva on December 22. Cailletet, however, secured the priority, in that he had exhibited his result privately before certain members of the Academy on the 16th; and a sealed caveat,|| which was opened at this session, fixed the date of his experiment on December 2.

Cailletet had compressed oxygen in a glass tube to three hundred atmospheres. It had then been cooled to  $-29^{\circ}\text{C}$ . The oxygen still preserved its gaseous state, but when it was suddenly relieved from pressure, a further fall of temperature took place, estimated at

at London. . . . The weight of the atmosphere to the square inch [fifteen pounds] is commonly employed as a convenient unit for pressures arising from other causes, such as the weight of liquids, the force of steam, etc.; thus a pressure in a steam boiler of three atmospheres means a pressure equal to forty-five pounds per square inch."—*The Century Dictionary*.

\* Johann. (1787-1843.) A German naturalist.

† The former of these men (kay-tā) was a French chemist of Paris, and the latter, a Swiss chemist of Geneva.

‡ (Dü-mä.) Jean Baptiste. (1800-1884.) A distinguished French chemist.

|| In the United States patent laws it is defined "as a description of some invention designed to be patented, lodged in the office before the patent right is taken out."

\* (Cais/son.) A wooden box or frame of strong timbers used for laying the foundations of a bridge.

† Read "Seventy degrees below zero, Centigrade." For a description of the different thermometers see the article on "The Modern Thermometer" in *THE CHAUTAUQUAN* for November 1889.

‡ "A conventional unit of atmospheric pressure. An atmosphere is in English use the pressure of a vertical column of thirty inches of mercury at the freezing point

not less than  $200^{\circ}\text{C}$ ., and the interior of the tube was filled for an instant with a dense cloud, produced by the liquefaction and perhaps the solidification of the gas.

The method of Pictet was somewhat more complicated. He made use of four powerful pumps driven by an engine of fifteen horsepower. By means of one of these pumps sulphur dioxide was liquefied. A similar pump was used in the liquefaction of carbon dioxide. The two liquids were conducted to a double receiver, so constructed that the carbon dioxide was surrounded by the sulphur dioxide. They were now subjected simultaneously to a high vacuum by the action of the other pumps. Under these circumstances the sulphur dioxide fell by its own evaporation to  $-65^{\circ}\text{C}$ ., and the carbon dioxide, already cooled to that temperature, reached  $-140^{\circ}\text{C}$ ., a temperature  $30^{\circ}$  lower than that which Faraday had been able to obtain. Oxygen gas in a glass tube at three hundred twenty atmospheres, was cooled to this temperature by means of the carbon dioxide. When relieved from pressure it was liquefied in considerable quantities and was seen to flow from the tube in a liquid jet.

Such is, in brief, the history of two of the most brilliant experiments of recent years. The possibility of liquefying, or indeed of solidifying, oxygen, had been established, and there remained only the subordinate problem of extending the method to the other permanent gases and of obtaining them at their boiling temperatures; as had been done with nitrous oxide, or in the solid condition, like carbon dioxide.

The announcement of the results of Cailletet and Pictet inaugurated a period of great activity in the experimental study of low temperatures. In 1882 Cailletet introduced a new refrigerating material. Ethylene gas,\* which was easily condensable in his apparatus, furnished a liquid which could be poured out of the cooled receiver, and which boiled quietly in the open air at  $-105^{\circ}\text{C}$ . Compressed oxygen in a bath of the liquid ethylene, still retained its gaseous condition; but when the pressure was removed a violent boiling, which lasted for a considerable time, was plainly to be seen within the tube.

\* (Eth'y-lene.) "A colorless gas of weak, ethereal odor. It burns with a bright, luminous flame. It is formed in the destructive distillation of wood, bituminous coal, and many carbon compounds, hence is obtained in illuminating gas."

In order to maintain oxygen in the liquid form, a still lower temperature than that of boiling ethylene was necessary, and it remained for a Russian physicist, Sigmund Wroblewski,\* to score the first complete victory. Wroblewski, while in the laboratory of St. Claire-Deville,† had become interested in the subject of the compression of the permanent gases, and upon his return to Cracow as Professor of Physics, he attacked the problem by a method which possessed the best features of those of Cailletet and Pictet. He selected ethylene as his cooling medium and accelerated its ebullition by reducing the pressure. The receiver, containing compressed ethylene gas was packed in salt and ice. The escaping liquid was further cooled by the aid of solid carbon dioxide and ether. The liquid thus cooled served as a bath, within which to attempt the liquefaction of oxygen. In order to reduce the temperature of this bath to the lowest possible point, a powerful air-pump was used; and the ethylene was made to boil in a vacuum. The temperature thus obtained was  $-136^{\circ}\text{C}$ . Alcohol, when placed in the bath, froze to a white mass, and oxygen, even under the pressure of a few atmospheres was reduced to a colorless and exceedingly mobile liquid.

The production of liquid nitrogen, carbon monoxide, and marsh gas in stable form, by the aid of ethylene boiling in vacuo, soon followed, and it was found possible to obtain these substances in quantities sufficient to admit of a detailed study of their physical properties. Hydrogen alone remained to be conquered; and evidence was not wanting that its boiling point had been nearly reached. Cailletet, in 1884, cooled the compressed gas in a bath of boiling oxygen, and when the pressure was relieved he observed the same cloud formation within the tube which had on a previous occasion afforded the first evidence of the liquefaction of the latter gas. Wroblewski could go no further, although he reached a temperature more than  $200^{\circ}$  degrees below zero and succeeded in freezing both oxygen and nitrogen. A former co-laborer of his, Olszewski, who used liquid nitrogen, boiling in vacuo as his cooling medium, obtained a single momentary glimpse of

\* (Rō-blew'ski.) (1848-1888.) For many years professor of experimental physics at the University of Cracow, in Austrian Poland.

† (1818-1881.) A French chemist.



hydrogen in the actual process of condensation. The gas at one hundred sixty atmospheres had been immersed in the boiling nitrogen. When the pressure was suddenly reduced to forty atmospheres, the hydrogen was seen for a moment as a colorless liquid. A moment later the nitrogen froze around the tube and obscured the view. The temperature was estimated at  $-214^{\circ}\text{C}$ . This experiment has never been repeated. Wroblewski, who had made elaborate preparations for the detailed study of liquid hydrogen, died before the completion of his work, and our present knowledge of this subject is confined to the

single observation which I have just described.

Interesting and important as these experiments are in themselves, their greatest value undoubtedly lies in the fact that a new realm of investigation has been opened to the physicist. The range of temperature to which we have been enabled to subject matter has been enormously increased, and the study of its properties, under conditions, which until very recently, lay quite without our experience, has already added much, and in the future will add much more to our knowledge of the laws of nature.

## MORAL TEACHINGS OF SCIENCE.

BY ARABELLA B. BUCKLEY.

## III.

How wonderful! that even  
The passions, prejudices, interests  
That sway the meanest being, the weak touch  
That moves the finest nerve  
And in one human brain  
Causes the faintest thought, becomes a link  
In the great chain of nature.—*Shelley*.

FORTIFIED now by two general conclusions, that life works by definite laws, and that in the struggle for existence, self-preservation and mutual help work hand in hand, let us turn to animal life in which the problem is much more complex. For in the first place the mere fact that even the lowest animal forms move in search of food, makes us assume *purpose* in their instincts where we have only recognized mechanical action in plants, and secondly as the great naturalist Huber\* remarked, "a little dose of judgment or reason comes into play even in animals low in the scale of nature." We no more can decide where this new element creeps in, in the ascending scale of life, than we can tell when a child begins to think. But we cannot doubt that such creatures as an octopus† washing and tending its young, or the

earwig\* gathering them around her as a hen does her chickens, do understand in some way what they are doing; and when we come to such insects as spiders, bees, and ants, we observe that they hesitate, choose, and decide what they will do, and even recognize when they have made mistakes. And together with this dawning of judgment and reason comes emotion, and these little creatures exhibit anger, jealousy, curiosity, playfulness, caution, and fidelity. No one can doubt that an ant recognizes its duty, so to speak, to the community, or that workers show courage when they fight to the death for the cocoons under their care, or that the robber-bees creep stealthily into the strange hives, knowing that they will be killed if detected. Yet blind instinct still holds these insects with a firm grasp, and they perform their duties far more mechanically and unerringly than even the lowest of the vertebrate

length. When pictured in a crawling position, its appearance is quite like that of the stump of a tree with very long roots. Those caught at Sitka, according to high authority, have a total radial spread of twenty-eight feet. It was this animal which gave rise to the mythical "devil fish" of which Victor Hugo tells in his "Toilers of the Sea." The cuttle-fish belongs to the same class of Mollusks.

\* François. (1750-1830.) A Swiss naturalist. In his early manhood he became totally blind, but by the aid of his devoted wife and a faithful attendant named Burnens, he prosecuted all through his life, the study of natural science in which he was engaged at the time of his misfortune. He paid especial attention to the study of bees, and published a work concerning them, which contains a great number of original observations.

† (Oct-ō'pus.) An animal of the genus *Mollusca*, having a round body, from one side of which grows a cluster of eight arms which in some species reach an enormous

\* According to Steele the name should be *earwing* instead of earwig, as the large wings when expanded have somewhat the shape of ears. He also says it "sits upon its eggs till they are hatched, and then broods its young as a hen does its chickens." It is a small nocturnal insect, commonly found under stones and in damp dark places. As it creeps away into these resorts in the day-time it has given rise to the erroneous belief that it seeks to enter the human ear, whence its name.

animals; therefore, we shall do well to glance at them before we pass on to what more immediately concerns us.

As in plants, so in insects, to feed and multiply is the main object of existence, and the peculiarities of their structure all can be traced directly or indirectly to these necessities, though very much complicated by the number of different stages in their lives, as larva, chrysalis, and perfect insect. In the first stage, feeding is their whole life; in the second, those which become quite still must find protection during their sleep; and in the third, feeding and egg-laying, going hand in hand, have led to the greater part of the marvelous adaptations and defenses of plants and perfect insects. The feeding stage need not occupy us long, except to glance once more at the curious fact of parasites. Insects multiply at an almost incredible rate, and though no doubt in early geological times when the cricket and the centipede fed in the forests out of which our present coal was found, plants were their only food, yet soon the pressure of life drove some, such as dragon-flies, to feed upon others, some, such as beetles and wasps, to devour decomposing matter, acting as scavengers, while some of almost every family of insect life are parasites during the first part of their existence.

And here we find the same lesson as in plants; for the grub or caterpillar which comes from an egg placed by the mother inside some other creature, is soft and of low structure with no limbs, having no need for them. Yet when it emerges from the chrysalis state into that of a bee or butterfly, which must seek its own food and a place to lay its eggs, the full grown insect has wings, antennæ,\* and other parts delicate and beautiful. In some cases, however, as in the stylops (a parasite living on the humblebees) the mother does not cease to be a parasite but lives on, a blind, legless creature, giving birth to her young ones without ever becoming perfect herself. All this is quite in accordance with the survival of the fittest in the struggle for life, for when driven to a torpid existence, sapping the life of others, it is a saving to the parasite not to develop parts it will never use, or to put them on only when bursting into active life. Yet at the same time it emphasizes the irrevocable law that effort raises, and de-

pendence lowers, warning us, as rational beings, of the danger both of drifting into helplessness and dependence ourselves, or of driving others into it by our own greed or injustice.

But this is anticipating. Returning to the insects, we must pass over the endless devices for protection and attack, which we find in them as in plants; as for example, the nauseous taste of some caterpillars and beetles, protecting them from birds, and the bristles of the hairy caterpillar, which serve the same purpose, and also by constant movement prevent the *ichneumon*\* from laying its eggs under their skin; while the law of mutual help is exhibited in these same insects, in their perfect stage, in the fertilization of flowers when obtaining food. A study of the adaptations among the numberless forms of insects will repay any student, who will watch nature carefully for proofs that survival of the fittest forms has developed in each type its beauty, its peculiarities, and its powers, creating all the wealth of the insect world.

We must press on, however, to the second great instinct of reproduction; for this, which in plants has given rise indirectly to the beauty of their flowers, lies in animals at the root of the far more important qualities of love and sympathy.

In feeding, a creature supplies its own wants, in multiplying and providing for its young, it labors for those "other-selves" to whom it often will sacrifice its life. It is in insects especially that we best can trace how a mother's care was at first a mere mechanical instinct, only a step above the protection of the seed, as seen in plants. For among all the lower insects, the mother *does not live to see the eggs hatched*, and yet she will take great trouble and risk to lay them in safety, on plants quite different from those on which she herself is feeding. Thus the common cabbage butterfly sips the blossoms of the flower-garden but goes among the cabbages to lay her eggs. The cockchafer,† which when

\* (*Ik-nū'mon*.) A very large tribe of insects which plays a necessary part in the economy of nature by destroying in great numbers other insects which are injurious to vegetation. This destruction is occasioned by the parasitic larvæ. There are many species of the *ichneumon* flies, but all generally have long slender bodies, with a terminal bristle-like appendage in which is sheathed as in a case the long ovipositor by means of which the eggs are deposited in the bodies of their living victims.

† This insect is more widely known under the name of May bug.

\* (*An-ten'næ*.) Appendages on the heads of insects, which precede the mouth; the "feelers."

flying feeds on the leaves of trees, buries herself in the earth to lay, so that the grubs when hatched, eat the tender grass roots. The dragon-fly lives on insects in the air, yet drops down on the leaf of a water plant to deposit her ova, which yield grubs which pass more than two years at the bottom of the stream.

More wonderful than all these, the honey-sipping sphex, or sand-wasp, burrows a tunnel in a bank, lays her egg in a hollow at the end of it, paralyzes grasshoppers by stinging them at the points in their body where the nerve-cords meet, and lays them alive yet motionless by the side of the egg and closes the opening. In this way she provides separate tunnels and food for several eggs so that the grubs which she never sees, find fresh food ready for them when they awake. All this is done so mechanically that a sphex whose cell was emptied both of egg and food, after going in as usual and looking round, went on where she had left off and closed the cell *with nothing in it*; and yet so determined and earnest are they in their work, that no danger or difficulty hinders them.

From an instinct so strong as this, it is quite natural that there should spring a tendency to watch over the young when the mother lives to see them, especially as on the theory of natural selection, the best mothers would rear the most offspring, and thus the tendency would increase. And in fact even among lower insects we find the cockroach helping her young out of the egg-sack, and the earwig watching over them like a hen over her chickens. Then we have those solitary bees and wasps which form a home and store food for their family; and lastly the bee, wasp, and ant communities where numbers are banded together for helpfulness and security.

And here occurs a remarkable feature peculiar to insects, yet teaching how in the struggle for existence, self-devotion and self-sacrifice for the good of all have been developed out of the maternal instinct. For in the homes of bees and ants the workers are neuters, or imperfect females, which never become mothers, and yet tend and watch over the eggs and cocoons of the young as if they were their own. They nurse them, clean them, play with them, and in the case of ants lead them about the nest and educate them, and will risk their lives to protect them. Such naturalists as Huber,

McCook,\* Ford,† and others who have studied the lives of ants, seem scarcely to be able to find terms strong enough to express their admiration for their industry, intelligence, and self-denying care of the nest; especially in the case of the slave ants, carried away from their own nests in the cocoon, yet when full-grown, feeding, nursing, cleaning, and working for the species of ant which has taken them captive.

But what concerns us chiefly here, is that these communities teach us how, even among insects, co-operation and some self-abnegation on the part of the individual have been developed for the good of all. We have the beginnings of this even in plants. We all know that some small flowers such as the hemlock are grouped thickly so as to produce a mass of white or other color, while in the thistle, dandelion, and scabious this is carried further, a number of florets, each a perfect blossom, forming its own seed, being crowded into one flower-head. The object of this is clearly to make the flower conspicuous and attract insect visits. Now a flower-head becomes still more conspicuous when surrounded with a crown of large petals, and we find that in the viburnum, or guelder-rose, the corn centaurea, and other flowers, the outer florets have lost the power of forming seed, and use their material in growing large petals striking to the eye. This seems a very simple change in flowers and yet if we now turn to insects, we find how the law of natural selection, which brings about these purely structural changes, actually may develop such a noble trait of self-devotion.

For it is the same necessity to benefit the whole, which accounts for the working bees and ants. In the overwhelming pressure of insect life it is evident that the solitary bee which has to lay the eggs, build the comb, store the honey, and nurse the young is at a great disadvantage compared with a community in which the queen bee only provides the eggs, and the workers, stopped in their

\* Henry C., D.D. (1837—) An American naturalist, the highest living authority in the New World on ants and spiders. He is vice-president of the American Entomological Society, and also of the Academy of Natural Sciences of Philadelphia; and is the author of several works on natural science. In 1869 he became pastor of the Tabernacle Presbyterian Church of Philadelphia.

† Corydon L., M.D., LL.D. (1813—) An American anatomist, professor of anatomy and physiology in the University of Michigan. He is considered one of the ablest teachers in the United States, on these subjects, and is the author of several books treating of them.

growth at the neuter stage, use the maternal instinct entirely for the good of the hive. And so true are these instincts of industry and devotion to the community that neither in the bee-hive nor the ant's nest is there, so far as we can detect, any leader or master to constrain each to do her duty. The long inherited habits induced by the survival of those mother bees or ants which gave birth to steady working communities are sufficient to keep all in order.

Lest, however, we should rank these insects higher than they really are, we must note here a strange fact which has also its significance. Among nearly all the forms of lower life till we come to vertebrates, the *father* does nothing for the young, his use is purely to fertilize the egg-laying mother. When this is accomplished the males and many of the females among ants die in the open air destroyed by rain or devoured by birds, and the females which survive, pull off their wings and return to the old nest or found a new one. Among bees, however, an apparently cruel scene takes place, for as winter draws near, the workers turn the males or drones out of the hive and sting them to death. The reason for this is clear. In winter, food will be scarce, no idle mouths can be fed, and the drones never work and are many in number. They have become in fact, though from no fault of their own, a burden on the community and as such are destroyed. For individual sympathy belongs only to creatures higher in the scale of life. In insects the blind instinct of self-preservation reaches its utmost development in the preservation of the community, and they know no higher duty.

On the other hand we see, even here, the evil side of self-interest in the form of selfishness and self-indulgence appearing side by side with self-devotion. From time to time among bees, robberies are committed on other hives, sometimes by solitary bees, sometimes by an army which enters a neighbor's community to steal the honey; and when this happens on a large scale, the robber bees become regular marauders, collect no honey of their own, and often destroy a whole bee-stand. Ants, too, have their wars, sometimes for a disputed plot of ground, sometimes for the possession of the *Aphides*,\*

\* (Aph'î-dés.) "One of the most curious points about the plant-lice is that they secrete a sweet and sticky fluid which is expelled from the body by two little tubular filaments placed near the end of the abdomen. Ants are ex-

or plant-lice, which yield the sweet liquid, and sometimes for the purpose of making slaves. And this last teaches again the lesson of degradation following upon self-indulgence, for while one set of slave-making ants have not yet lost all sense of industry, but work with their captives, another species (*Polyergus rufescens*) have become quite helpless and die from want of food when their slaves are taken from them. They only retain one useful weapon, their pointed mandibles, with which they fight when they attack a nest to steal the slave cocoons.

With the ants we reach the highest development of insects; and now when we turn back and start along another line, that of vertebrates, we find greater possibilities and promise of higher qualities from the very outset. For here intelligence, individual experience, and reason begin gradually to supersede fixed instinct; and as each individual life becomes its own center, creatures live in pairs or family groups, and the father now for the first time takes the position of protector and provider. Even among fish the stickleback builds a nest in the water and coaxes or drives the mother into it to lay her eggs, which he defends till the young fish are strong enough to swim about and feed themselves. And when we rise above cold-blooded animals to birds, the care and attention of the male bird to his mate or mates is as true and steadfast as among the best of human beings.

Moreover as individual experience and education now begin to take partly the place of instinct, the father and mother together protect and teach their young. While a butterfly takes to the wing at once on leaving the chrysalis and sips honey from the flowers without any need of example, the young birds have to be taught to fly, to find their food, and to recognize different dangers; and when we remember how many thousands die in the early spring, we can understand how those will best survive and flourish whose parents develop the greatest amount of intelligence and affectionate care and devotion. In many instances we still can trace the conflict between the instinct of self-

cessively fond of this fluid, and hunt after the *Aphides* in all directions to obtain it." It is for this reason that so many ants are found about those plants which are especially infested with these little insects, as the leaves are besmeared with the "honey" from their bodies. Some kinds of ants capture these little creatures, and carefully tend and keep them so that they always may have a supply of this delicacy. The *Aphides* are the cows milked by the ants.



preservation and of a parent's affection, as for example when migratory birds have a late brood not yet fledged when the time for starting comes; in this case there are examples on the one hand of a mother leaving her young behind and on the other, staying to face the winter with them.

When from birds we pass to mammalia, whose young are born alive and still more helpless, the necessity for care and attention to the mother while she is suckling and tending her little ones calls out more and more the instinct of the father to provide food and defend his family. So we find the males strong and powerful in the lion, bearing antlers in the stag, tusks in the boar, horns in the antelope and buffalo, while father and mother alike develop cunning and the necessary qualities for finding food and providing for themselves and their young. With courage, too, come tenderness and affection for those protected, and with increased danger, increased intelligence and devices to meet it.

Thus when we reach the higher animals such as the elephant, the dog, and the monkey, we find that the battle of life through long ages has developed in their kind, memory, imagination, and no small amount of reason and judgment and together with these the emotions of love and hate, courage and timidity, emulation and gratitude, suspicion and curiosity; and even, at any rate in dogs, the rudiments of what we call conscience, in a sense of shame when they have done a thing for which they once have been punished.

We need not pause here to give examples of intelligence and affection among the higher animals, all readers of natural history are familiar with numberless anecdotes in which these are proved; nor of the qualities of obedience, mutual defense, and sense of duties toward each other shown by herds of animals associated together; for every one knows how rabbits and sheep warn each other by stamping, how buffaloes put the females and young in the center of the herd and defend them, and of the famous instance quoted by Brehm\* of a large male baboon coming down a mountain in the face of the dogs to rescue a foolish young baboon

scarcely six months old which had remained behind.

But such instances as these are well worth recording, for it is a great error to suppose that man is lowered by proofs that dumb animals also show signs of nobleness of character. On the contrary, bearing ever in our minds that the laws of nature are the working out of the will and intention of the Great First Cause of all, we find a surer foundation for our higher instincts when we see the manifold branches of life spreading ever upward from their unconscious root and opening out to greater and greater possibilities. And surely as we watch one by one the higher qualities developing by the daily experiences and efforts of beings in the ascending scale of life during long ages, our hearts must thrill with an emotion akin to that felt by the patriarch Jacob, when awaking from his dream he exclaimed, "Surely the Lord is in this place, and I knew it not."

For we stand above even the most noble of these lower animals in our power of reflecting on the past, and thus foreseeing what may happen in the future; and still more in being able to examine our own impulses and actions and to compare them with laws governing the outer world. It is this wonderful faculty, and not the mere power of choice or free-will upon which many lay so much stress, which raises us so far above the dog or the baboon. These can and do choose between different actions, and suffer when they make mistakes; but they lack, so far as we can see, that *self-consciousness* and mental power which enables us to look beyond the visible and material phenomena, to the invisible laws which govern them. And this it is which lays upon us so heavy a responsibility; that we can reflect upon our own being, upon the consequences of our actions, upon the problems of life, death, and eternity. Surely, then, having this faculty, it behooves us to inquire very seriously how far our actions are in accordance with those laws which have been in force ever since the world began; and when we find that we are tending toward that degradation which we have seen to be the converse of the upward struggle, to mend our ways and strive that ours may be the healthy, vigorous rivalry which works good both to the individual and to all. How far our present study of the laws of life can guide us in this we must next consider.

\* (Bräm.) Alfred Edmund. (1829-1884.) A German naturalist, the founder of the great Berlin Aquarium.

## APART.

BY EMILY BUGBEE JOHNSON.

SHE sleeps where the Apennines lift  
Their snow-covered peaks to the skies,  
And the resonant voice of the sea,  
To the whispering Arno replies.

Where the winds through the olive and pine,  
Go freighted with music and balm,  
And the mountain and city and sea,  
Seem touched with an infinite calm,

In the Florence that held her in thrall,  
Fair city of genius and fame,  
Where her soul was breathed out in her song,  
And life was consumed in the flame.

He, honored of England, was borne  
To a crypt in Westminster's gloom,  
Where never a sunbeam may fall,  
Or a rose breathe its life on his tomb.

Yet the goal of his dreams he hath found,  
God's face; then her breast. 'Tis complete.  
The plaudits of honor and fame,  
Die away in beatitudes sweet.

To her as to him it were due,  
With the greatest of earth to be urned;  
She loved best the light and the dew,  
Where the sunsets of Italy burned.

And meet did it seem that their dust  
Together had blended at last,  
In the land from whose fountains of song,  
They had quaffed in their love-lighted past.

## ENGLISH POLITICS AND SOCIETY.\*

BY J. RANKEN TOWSE.

### NUMBER VI.

AMONG the pressing questions which are now occupying the earnest attention of statesmen of both political parties in England, the whole subject of labor is becoming more prominent daily. It asserts itself in many different guises, and always is presenting new problems. The two main questions, those relating to the rate of wages and the number of hours which ought to constitute a day's work, are complicated by the great variety of theories proposed for their settlement, which include a system of state socialism, the single tax idea of Henry George, a scheme of assisted emigration, and many other plans of more or less impracticability.

The spirit of unrest has been growing for some time. It manifested itself in the great socialist demonstrations in London under the leadership of Burns and Hyndman a year or two ago, and again in the great strike last autumn, and the fermentation is still going

on among the masses of laboring men, not only in the cities but in the country, where the prolonged agricultural depression has brought the farm hands, in many districts, to the verge of absolute destitution. London and other great cities in the United Kingdom have been passing through an experience of strikes new to them, but familiar enough in this country. Trades-unions are very old institutions in England, as many a man in the midland counties remembers to his sorrow; but until recently their energies had been directed chiefly against non-union men, and their organization with a view to a concentrated opposition to the demands of capital, is of comparatively recent date.

A curious feature of the strikes in London has been their apparent dependence for success upon public sympathy. The effect of popular opinion was especially noticeable in the case of the dock laborers, who never lost the good-will of the community although their refusal to work and their intimidation of non-union men were the cause of enormous loss to the great body of merchants.

\* Special Course for C. L. S. C. Graduates.

There was a general conviction that the men were the victims of genuine hardship, and that their condition was due to the mismanagement and incapacity of the dock directors, who were glad enough finally to escape the storm of general condemnation by an ignominious surrender. When, however, the men employed by the great gas companies revolted, thinking to exact compliance with their demands by a threat to leave the metropolis in darkness, the public verdict, as expressed in the newspapers, was against the justice of their claims, and although their combination was very strong, and the prevailing circumstances peculiarly favorable to them, they met with a most crushing defeat. The same phenomenon was observable in other strikes of less magnitude, and it is also worthy of note that the struggles, in almost every instance, were fought out without any disturbance of the public peace.

It is plain that the labor question will be one of the chief topics of discussion in the next general political campaign, and the leaders already are beginning to address themselves to it, feeling their way very cautiously, and taking special care to avoid any pledges which might be converted into dangerous weapons in the hands of any dexterous political opponent. Mr. John Morley and the Marquis of Salisbury have both spoken recently at considerable length on general social issues, and a brief reference to some of the points made by them will afford some indication of the position of the two great political parties.

Against any thing like socialism, in the remotest sense of communism, Mr. Morley expressed himself most vigorously: "If," he said, "it means the abolition of private property; if it means the assumption of state by the land—an assumption and an administration of all land and all capital; if it means an equal distribution of products, I say that it is against human nature and could produce only convulsion and disaster." But, he proceeded to say, if socialism simply meant the legal protection of the weak against the strong, a wise use of the forces of all for the good of each, or the performance by public bodies of duties which individuals could not perform equally well for themselves, the principles of it had been put into practice already in Great Britain; in the application of the Poor Law, for instance, or in factory legislation. The time, he thought, had come for

measures in behalf of free education, although he was not prepared to say just what those measures ought to be. They could not be enforced practically, however, until all the schools had been put under proper local representative authority. This subject led naturally to the question of free meals, a proposition which had been regarded as of the very essence of socialism, and yet, as a matter of fact, in London alone there were 40,000 children who went starving into the elementary schools. The teachers found that it was almost impossible to discharge their simplest duties in the presence of hunger, and it was from the teachers that the demand for free meals had arisen. It was plain that increased powers should be conferred upon the government, but those powers, he was convinced, ought to be exercised by local and municipal bodies which understood the existent conditions.

Mr. Morley spoke earnestly of the importance of giving labor an interest in the land, and urged the desirability of parish councils which might have authority to extend poor relief and also to buy or lease land for building purposes. He thought that the parish system afforded the only means for the emancipation of the rural population. Alluding to the recent great stir and ferment in the labor world, such as never before had been known in England, and to the remarkable organization that had brought subscriptions from the antipodes for the relief of struggling working-men in London, he said that he had no doubt that wages were the master-key to the problem of social improvement, and that those vitally interested in the subject, the employers of labor, felt this to be the fact and knew that it would be to their own interest to have wages advanced to the highest practicable limit. Upon the eight hour question he was very emphatic. He asked what right Parliament had to dictate to the people of Manchester or Birmingham the terms upon which they must employ their men. That was a question for the local councils, if it was a question for anybody. He wished to know whether the government work-man was to be paid as much for eight hours' work as he got now for nine, and if not, whether he was likely to be grateful to Parliament for cutting off a percentage of his earnings without consulting him. Nobody, he said, denied that in most trades eight hours was a reasonable minimum, but was that a reason

for converting it into a statutory maximum. The real trouble of the laborer was not so much low wages or long hours as unsteady wages, an evil for which he knew no remedy.

The Marquis of Salisbury, in a speech before the Conservative conference at Nottingham, said that wages were the question of the day, and that everybody sympathized with the desire of the laborer to improve his condition, but it was important that he should learn that wages depended upon the law of supply and demand. If capitalists should be alarmed, and conceive the idea that contracts would not be kept, or that Parliament might interfere, they would not employ labor, and wages would fall instead of rising. So many quack remedies were offered now to working-men that it was necessary that they should be reminded of inevitable laws. He was in favor of shorter hours of labor, when the change was practicable, and, as a working-man himself, believed that better work could be done in a reasonably short day than in an unreasonably long one. But the enactment of a law that a man should not work more than eight hours a day would be an unpardonable interference with the liberty which Englishmen had enjoyed for many generations, would interfere with the natural relations of trade, would drive capital out of it, and would be ineffective because it would lead ultimately to a redistribution of wages all round.

He spoke strongly in favor of the Allotments Act, although he admitted that it might be necessary to modify it in some of its details, and said that Parliament undoubtedly would do all that was lawful to give small pieces of land for cultivation to as many working-men as possible. As to education, he preferred to speak of "assisted" rather than "free" education. He thought that as there was a law compelling parents to send their children to school it was only fair that the duty should be made as easy for them as circumstances would permit. The extent of the assistance would depend upon the money at the disposal of the Chancellor of the Exchequer, but if free education meant the suppression of the denominational schools it would be a curse not a blessing. Emigration, he said, offered a solution of many pressing problems, as by it working-men could find markets where their labor was in greater demand. The question of providing better homes for the working-men

was one in which the Conservative party always had manifested the deepest interest, but a general reform in this direction could not be undertaken by the state, and even the most munificent private benefactions could do very little toward it. Any attempt at an alteration in the system of rates would be attended by considerable danger, but whenever the attempt should be made, the first thing to provide for would be that personal property should pay its share of the rates as well as realty.

This synopsis of these speeches of Mr. Morley and the Marquis of Salisbury, although only touching upon the leading points of the discussion, gives a fair idea of the attitude of the two great political parties to the labor question, and the phases of it which are likely to come up in Parliament. The remedies proposed by the Radicals are too violent, incoherent, and contradictory to need consideration in so brief an article, and are made, in most cases, simply to meet some temporary political emergency. The Conservatives have the double advantage of a good surplus and a powerful majority, which may enable them to outbid their opponents and become more liberal than the Liberals.

With the land question must be included the single tax agitation of Henry George. This is not the place to discuss the value or wisdom of his theories, but it may be as well to point out that the mere approval of them at public meetings is not, necessarily, a proof of their growing influence. It must be remembered that the vast majority of Mr. George's supporters, in England at least, have nothing to lose and every thing to gain by any kind of a redistribution of property. He has not yet, so far as is apparent, made many disciples among the great mass of Englishmen, in the upper and middle classes, who have a direct interest in the maintenance of present conditions, and who wield a social, mercantile, and political influence which is the real governing force of the country, and which would be unalterably opposed to any theory touching their pockets, however wise or benevolent that theory, as simple theory, might be.

The reform of the House of Lords is inevitable, but is not so close as might be imagined from the utterances of the Radical newspapers. It is not at all likely that Mr. Labouchere's plan of creating a large batch of Radical peers pledged to vote for their own



annihilation as legislators will ever be put into practice. That is a game which one party could play as well as another, and the British constitution upon which the House of Commons, as well as the House of Lords, is dependent, is something to be considered. When the reform is undertaken in earnest it is more than probable that the initiative will come from the Lords themselves. The Radicals in their assaults upon hereditary legislators do not hesitate to attack, by implication, the principle of monarchy itself, but Mr. Labouchere is the only man of any consequence who professes extreme views of this kind, and he is never taken seriously in the House or out of it. If a revolution is imminent in the form of the British government, the signs of it are not seen upon the surface.

It is almost certain that Mr. Gladstone will persistently assail the foreign policy of the government, which is opposed to his views in several radical respects. He is the inveterate enemy of the Turk, and the champion of the wretched Christians under his domination. He and his followers look with dissatisfaction upon the maintenance of an English army in Egypt, fearing an embroilment with France, and doubting the resultant benefit, and are not too well satisfied with the close intimacy between the British and German governments. There has never been any love lost between Gladstone and Bismarck, and the latter has never hesitated to signify his personal preference for the line of foreign policy adopted by the Conservatives. It is generally conceded that a perfect understanding and agreement exist between him and Lord Salisbury with regard to African matters, as indeed was proved almost to demonstration when he sustained the British admiral who seized the vessel carrying supplies for the Peters expedition when it tried to pass through the blockading squadron on the East coast. Another indication of this friendly agreement was afforded in Germany's prompt refusal to interfere in Portugal's behalf in her recent quarrel with England. There has long been an idea among the Liberals that Lord Salisbury has pledged England, in some way or other, to the support of the triple alliance between Germany, Austria, and Italy. One story was to the effect that he had promised to send a British fleet to defend the Italian sea-coast in the event of a war with France. It is not likely that the English Prime Minister has made

any definite contract of that kind, but it is felt generally that the review of the British fleet at Spithead by the German Emperor had a deeper significance than that of mere compliment.

All these points will be brought up for discussion by the Opposition, and it is further probable that an effort will be made to discover some special cause, other than general precaution, for the large additions to the naval forces of the country. The Radicals affect to see in this, symptoms of a Conservative desire for an aggressive foreign policy, and they may find supporters among those who, while approving liberal expenditures for naval armaments, think that the day of colossal iron-clads is past, and that a great number of small vessels will prove more effective than a few large ones. This theory, it may be observed, had greater weight before the recent naval maneuvers in which torpedo boats failed to prove themselves as formidable as they were expected to be.

Another question of the day which may be brought to the front, concerns the propriety of shortening the term of Parliament, a proposition which is much in favor just now with a section of the Opposition. Mr. Labouchere and his little coterie of Radicals are clamorous in support of it. Their main argument, of course, is that under the present plan a government may exist for years without really representing the wishes of the people. The permanence of the present government is quoted as a case in point. The general nature of the arguments on both sides is sufficiently obvious, and it is not necessary to dilate upon them. No very brilliant perception is needed to see that the proposal is one that recommends itself most strongly to the party out of office, or that it is one which might react upon its promoters in very unwelcome fashion. It certainly is not likely to meet with much favor in the eyes of the Conservatives at the present juncture, when they seem to have a firm grasp upon the reins of power for three years to come.

But although the present government appears to be strongly intrenched behind a compact majority, there are many public questions, besides those already enumerated, which might bring about its overthrow. Some of them now seem to be of minor importance, but a single turn of the political wheel might make them the most vital of

issues. There are pitfalls of every description in the proposed legislation for Wales, which is likely to cause jealousy in Scotland, and there is a possibility of serious trouble in the whole question of the collection of tithes, which must be paid by either landlord or tenant, and are equally obnoxious to both. The education of women and their right, under certain conditions, to suffrage are matters which will have to be settled before long, and which have been brought into public notice of late by the legal fight over the question of the eligibility of women to become members of the new county councils, in which great local powers are vested. The women were defeated in the courts this time, but the struggle will be renewed, as there is evidently a growing feeling that there is a wide field for women's work in several departments of municipal government, especially those relating to the education, employment, or reformation of their own sex. According to the present law the members of the county councils who are elected by popular vote, have the power of appointing a certain number of aldermen, and it is contended that they can appoint women if they choose. In one instance, at least, in London, a woman, noted as a practical reformer and philanthropist, has been appointed an alderman, and there is reason to believe that she will be confirmed in that position. Women are supposed, as a general rule, to be earnest supporters of the Conservative party, and their political ambitions cannot be scorned with impunity. A

good deal of fun has been made of the female Tory association known as the Primrose Dames, but there is no doubt that they wield a vast influence, especially in the country districts where they can apply great pressure to the poor.

The increasing power of the Dissenters, as members of all religious denominations outside the Roman Catholic Church and the Church of England are called, is also a factor in politics which cannot be disregarded. When the question of the disestablishment of the State Church is raised in earnest their influence will be exerted to some purpose, but that fight will not be fought so long as the Marquis of Salisbury is Prime Minister. The project of Imperial Federation has been attracting a good deal of attention lately, but is in too vague a form at present to require comment in so rapid a summary as this. A storm may arise at any time and from any quarter of the political horizon, but unless he is deserted by half the Liberal Unionists, which is improbable, Lord Salisbury will continue to steer the ship of state for some time to come. The Irish Question (with the land and education problems), the Labor Question, and the question of his relations to and engagements with foreign powers are the three chief sources from which danger to his government is to be apprehended. Should he be driven to an appeal to the country within the next twelve months, the indications point to his probable defeat. But it is not always the probable that happens.

#### ROBERT BROWNING AS A POET.\*

BY JOHN VANCE CHENEY.

THESE critics pass from the form to the matter, leaving us to infer that they are not so sure of getting from the sower of the "Red Cotton Night-Cap Country" garden more lettuce than nettles. They cannot make certain that Browning, fail where else he may, strikes habitually to the heart of wisdom. They are positive of singularly spirited displays of singular mental situations, of an astonishing extolment of the odd, a deification of the queer; beyond this they seem to be unable to

go. Finally, there is a *consensus* of opinion, among the blunt old-time dissenters, that mental gymnastics the very cleverest, keenest analysis, most skillful vivisection and psychologic probing, subtlest casuistry, daring speculation, dazzling wealth of learning, humor, satire, fire truly volcanic, all these combined—as indeed they are, to-day, in this one author and in him only—do not make a poet; poetry being, the "*blossom*, the *fragrancy* of all human knowledge, human passion, emotion, language"—a very different thing from the root, stalk, branches, or even the leaves, of these marvelous plants. Per-

\* Special Course for C. L. S. C. Graduates.

sistent willfulness, habitual disobedience to the primal laws of simplicity and beauty—this cloud tormentingly lowers as they turn the thousand pages of Browning, dulling the clear, delightful impression of true poetry. When they that "have bene watered at the muses' well" speak, they find that it is without circumlocution and with no uncertain sound; and they fear that it is only when the poetic life is gone out that the eagles of explanation are gathered together.

To speak temperately, steering between the extremes of the doubters and the adorers, we may hope to hit a just mean when we affirm that there is this fundamental trouble with the bulk of Browning's writing: his favorite kind of truth is not the poet's kind, and his processes with it are not the poet's processes. Both belong rather to the prose of philosophy and science. The thought is often important, but, whether important or not, it has an alien look in the field of song. The Browning plant is not entirely native, bright, and clean; flower as it may, it has a viscous stalk, thick with the insects of speculation. This, by the by, is far from saying that the poetic field is not ultimately to be enriched by the Browning growths; like the inedible sedges, the rankest among them may serve to mass the soil, and so prepare firm ground for the sweet food of song. Bright truths set forth in transfigured words—this expression certainly does not help to describe the greater part of Browning's work, the part of which we are speaking: it does help to describe the work of the poet.

Browning's work lacks proportion; it is wanting in judgment, in taste. The lack of taste really includes all. Very plain words have been spoken on the importance of taste. Cousin says that genius is only taste in action; Schlegel, that genius is taste in its greatest perfection. Authorities to the same purport, might be multiplied; still this absence of taste in Browning is passed lightly as one of the minor faults. The want of taste in dress, pointedly as it speaks of the wearer, may be passed as a trivial matter; in literature we cannot be so lenient. We may forgive a grand old man for confronting the camera, his venerable person adorned with a polka-dot collar; but the saints in a grosser than the heavenly realm would knit their brows at these lines from the "Inn Album":

Oh, too absurd—

But that you stand before me as you stand!

Such beauty does prove something, everything! Beauty's the prize power which dispenses eye From peering into what has nourished root— Dew or mature: the plant best knows its place. Enough, from teaching youth and tending age And hearing sermons,—haply writing tracts,— From such strange love-besprinkled compost, lo, Out blows this triumph!

The hand that could write this in quiet, needed only the stimulus of excitement to pen the atrocious twelve lines in the *Athenæum*, which, once read for poetry, are dead as the mortal vesture of Fitzgerald.

An eminent linguist has said that the "poetic form embodies the highest expression of the human intellect"; and this may be taken as the sentiment of the cultured world. The importance of form admitted, it is diverting to see with what ingenuity the point at issue is evaded in the overshadowing presence of the poet under review. An illustrious American singer and critic, says, "But if form means the production of that which stimulates and re-inforces thought by powerful emotion, the subsidence of which leaves the thoughts as a *key of life* and a *rule for conduct*, no one has given truer examples of it than Browning." The key to certain phases of life, Browning may put in our hand, and—though not always, if we comprehend him—safe rules for conduct; but no one knows better than the author of the words quoted, that they amount simply to an adroit dodge. It is one thing to speak as chairman of a "Browning Society," quite another thing to speak as a free roamer in the literary field. What this same critic says about form, as he saunters in the open field, it were hard to better:

And we men through our bit of song run,  
Until one just improves on the rest,  
And we call a thing his, in the long run,  
Who utters it clearest and best.

What to others a trifle appears,  
Fills me full of smiles or tears.

The idea was once Blake's. It is now Wordsworth's:

To me the meanest flower that blows can give  
Thoughts that do often lie too deep for tears.

The ground, taken by some defenders of Browning as an artist, that his form is a law unto itself, is not tenable until it be shown that their master is more masterly than their master's masters, who essentially agree among themselves, and with whom he does not agree.

My father oft would speak  
 Your worth and virtue, and as I did grow  
 More and more apprehensive, I did thirst  
 To see the man so prais'd; but yet all this  
 Was but a maiden-longing, to be lost  
 As soon as found; till sitting in my window,  
 Printing my thoughts in lawn, I saw a god  
 I thought (but it was you) enter our gates;  
 My blood flew out, and back again as fast,  
 As I had puff'd it forth and suck'd it in  
 Like breath; then was I call'd away in haste  
 To entertain you. Never was a man,  
 Heav'd from a sheep-cote to a scepter, rais'd  
 So high in thoughts as I; you left a kiss  
 Upon these lips then, which I mean to keep  
 From you forever; I did hear you talk,  
 Far above singing; after you were gone  
 I grew acquainted with my heart, and search'd  
 What stir'd it so: Alas! I found it Love.

We have reached in among the old dramatists and drawn at random the selection. Is it not like coming from a conservatory into the open air? The longing maiden, as the old poet saw her, could print her thoughts in lawn as a pastime. Think of the task had she come within ken of the author of "Two in the Campagna"! The dear little thing would be still at it.

We cannot help feeling that the old-stylers are right in the opinion that certain things in this mutable world are pretty well fixed, after all; among them, the few underlying principles of literature, whether verse or prose. In our appeal to authority (for such, not originality, is the aim of this paper) going no further back than 1589, let us call up old Geo. Puttenham, author of "The Arte of English Poesie." "Six points," he says, (are) "set downe by our learned forefathers for a generall regiment of all good utterance, be it by mouth or by writing." It must have "decent proportion"; "it ought to be voluble upon the tongue, and tunable to the ear"; it must not be "tediously long"; it must be of an "orderly and good construction"; it must be "sound, proper and naturall speach"; it should be "lively and stirring."

Coleridge speaks plainly, while our venerable shade passes a severe sentence: a large proportion of Browning's work is shut out not only from the presence of poetry, but from the precincts of "good utterance." Browning need follow no predecessor in the application of the fixed laws of poetic utterance, but he must apply these laws in some way; he must establish the kinship. Where he

does this, he is a poet; where he does not do this, whatever else he may be, he is not a poet. The judgment here formed, is, that he often fails in this particular; hence, that only a part, the smaller part, of his writing can be called "just," "legitimate," poetry.

Though the two be dissimilar enough, Browning has many points in common with Byron. Both build on the strong foundation of common sense; both have a fondness for foreign themes, and their literary appetites crave the flavor of the forbidden fruit; both are followers of the off-hand method, the one frequently mistaking oratory for poetry, the other talk for song; and neither foster the precious faculty that tells what to omit and when to stop. Byron's fame is paying the penalty: posterity is busy weeding and whittling. Again, thought on this vigorous man-of-the-world writer, oddly enough, calls up the thin, mild visage of our revered Concord recluse. Both are poets, both are teachers, both struggle when it comes to the poetic utterance; though it must be said that the successes of Emerson in his crystal intervals of emancipation, are beyond the reach of even the Browning of forty years ago.

Between Browning and a third brother is a still more striking family likeness. Fully as robust, fully as neglectful of form, fully as intent on the promulgation of a gospel, fully as positive and stanch, marching at the head of his following of apologists, is this brother number three—or, better, number one—who, lounging on Yankee grass, sends his "yawp" over the roofs of the world. Let the lawgivers of the "poetry of the future" name the strains of these mighty pipers as they may, those of us cabined in the present—"bound in to saucy doubts and fears"—can fasten the fact that they two are of one blood.

Browning's awkwardness, abruptness, and obscurity are said to spring from a desire for condensation. Well, waiving the more probable cause—congenital anfractuosity of intellect, how is condensation best effected? Is it by omitting the parts of speech indispensable to a complete sentence, or by focusing the thought in few words? To borrow from Hazlitt, is it by the decomposition of prose that we arrive at the composition of poetry? Browning condenses by the phrase, elaborates by the volume. For example, to set forth the lesson that we should lead a full life, and, having so done, be ready to rest, he will write perhaps a book; while a true



economist of expression teaches the same lesson in four verses :

I strove with none, for none was worth my strife;  
Nature I loved, and, next to Nature, Art;  
I warmed both hands before the fire of life;  
It sinks, and I am ready to depart.

That is true condensation ; moreover, good English, the result of pure art—simple, direct, beautiful. One cannot let go such a quatrain ; it stands, a " Mecca of the mind." Gray, too, aimed at condensation, but what does he couple with it ? " Extreme consciousness of expression," he says, " yet pure, perspicuous, and musical." And what does Coleridge couple with condensation ? His words are, " Boundless fertility, and labored condensation of thought, with perfection of sweetness in rhythm and meter—these are the essentials in the budding of a great poet. Afterward habit and consciousness of power teach more ease—*precipitandum liberum spiritum*." Comparatively few of Browning's verses linger in memory ; had he the power of artistic, of true condensation, it would be otherwise.

Much is said about Browning's emotional nature. He is rich in emotion, as he is in intellect, but the same obstacle in the way of his taking the reader's mind confronts him when his goal is the reader's heart ; and it has grown to even more formidable proportions. It is clear, interesting thought, spoken with the " golden cadence," that starts the flesh creeping as we read. One of the sincerest of Browning's admirers, speaking of his style, uses the adjective " chatty." This seems to us a happy bit of unconscious criticism.

Browning's Letters and Chats—perhaps that were not a bad title for much of the work now labeled more pretentiously, more prodigiously. Right admirable letters and chats they are, for the most part ; poetic, too, at times ; but poetry—the very titles forbid it. Women chat, men chat ; but the muses, if they drop to it, 'tis after a fashion no nearer our own than that of " The Talking Oak." The familiar quality, the hail fellow well met, the slap on the shoulder element, is very strong in Browning ; and, while it is an evidence of good nature, of warm sympathy, of delightful comradeship, the testimony is rather damaging than otherwise to the claim of the artist. *Art*, the most genial, smacks of the aristocratic ; *art*, the most be-

nevolent, gentle, sympathetic, maintains a certain austerity. The muses, though they draw very near, never suffer us to put our hands on them : many may believe it a personal experience, but no man has held Beauty herself in his arms.

As has been said, there is a tendency, at present, to blur the sharp line dividing prose from verse. The fence is down, for example, between Sir Thomas Browne, De Quincey, Carlyle, Ruskin, and the field of song.

Ruskin's characteristic tribute to the mosses, comes closer to poetry than many a page of Browning ; yet it is simply prose. Ruskin, a consummate master of style, never forgets that poetry is a different thing from prose ; that it has a longer and a higher reach, that it has a subtle inexplicable power which prose may not hope to attain. All his descriptive writing put together, he says, is not worth three lines of Tennyson.

That Browning crosses and recrosses the dividing line between poetry and prose, is easily illustrated by the fact that much of his work loses little or nothing, in fact gains, by being cast in the prose of a sympathetic, scholarly interpreter. The obscurity, the circuitous crudeness and the hair-splitting riddles, the elaborate, involved challenges, delicate and indelicate, flung at the feet of fair Poesy, make welcome an abbreviated, straightforward, half-prose rendering ; and we need look for no further proof that work of which this may be truly said, is devoid of poetic form, if not of poetic substance, and consequently, is not poetry.

" Whatever lines," says Coleridge, " can be translated into other words of the same language, without diminution of their significance, either in sense or association, or in any other feeling, are so far vicious in their diction." . . . " That *ultimatum* which I have ventured to propose as the infallible test of a blameless style ; namely, its untranslatableness in words of the same language without injury to the meaning."

A scholarly expositor may give us, in terms half and half of poetry and prose, the gist of the advocate's argument in the " Ring and the Book," and we will thank him, perhaps, time and patience being saved ; but we would emphatically excuse him from a corresponding version of the lines from the old dramatists before quoted. The poet suffers no man or thing to come between him and the reader. And this brings us back to the sign-

manual of the poet's perfect work—beauty.

In the midst of the present useless and distressing struggle to twist poetry from what it is and ever must be, we shall do well to listen once more to the simple, direct, manly, language of the noblest poet of our American soil:

Poetry is that art which selects and arranges the symbols of thought in such a manner as to excite it the most profoundly and delightfully.

. . . I suppose that poetry differs from prose, in the first place, by the employment of metrical harmony. It differs from it, in the next place, by excluding all that disgusts, all that tasks and fatigues the understanding, and all matters which are too trivial and common to excite any emotion whatever. . . . To me it seems that one of the most important requisites for a great poet is a luminous style. The elements of poetry lie in natural objects, in the vicissitudes of human life, in the emotions of the human heart, and the relations of man to man. He who can present them in combinations and lights which at once affect the mind with a deep sense of their truth and beauty, is the poet for his own age and the ages that succeed it. It is no disparagement either to his skill or his power that he finds them near at hand; the nearer they lie to the common track of the human intelligence, the more certain is he of the sympathy of his own generation, and of those which shall come after him. The metaphysician, the subtle thinker, the dealer in abstruse speculations, whatever his skill in versification, misapplies it when he abandons the more convenient form of prose and perplexes himself with the attempt to express his ideas in poetic numbers.

There are those who say with reference to form, that it is not always well to declare, *Ita lex scripta est*. When about to make a stand for it, we are admonished that the particular poet in question "is a Browning." We may be silent, but we cannot forget the continuous testimony of the ages to the inexorableness of the august power so lightly set aside. There are those who say that we shall outgrow the golden cadence. Heaven forbid; for in that day will a thing of beauty be no more a joy; and music, scorning the ground, will have returned to her native height. Personally, we throw in our lot here, with the old-stylers, who cannot rejoice in such prog-

ress, who cannot believe in it. We do not ask for the old Hebraic ring, or for the clear brook-song of Greece; we avoid the word classic; we rest content with the one simple line of beauty, the eternal curve of the sky that bends gracefully and graciously over all; we would leave music free as it has been since the beginning in the voices of waters, of birds, and of the air slumbering on her instrument; we bespeak no special sound or shape or color of beauty,—but Beauty herself we cannot let go. Give us thought, give us learning, the more the better; but it must be spoken with the golden cadence, it must bring the scent and bloom of the upper fields, it must remind of the features, of the motion, of the sole glory, of the goddess herself, if it would charm, captivate, the souls of men. On the shield of song and of art, an unwavering hand has graven the words copied on the shield of Elpinus,—*I hold by being held*.

Blessings be with them, and eternal praise,  
Who gave us nobler loves and nobler cares—  
The poets—who on earth have made us heirs  
Of truth and pure delight by heavenly LAWS.

What is the conclusion? That, if we are to know and respect the poet, we must first know and respect poetry; that, if Browning be not from first to last a poet, he is a poet, and, at his best, a poet of all but the noblest proportions; that, if he be too often, if he be wontedly, a little lower than the angels of song, he may still have, does have, his own far-raying brightness, shining, now, as one of the resistless forces of his age, destined to shine hereafter,

A light and landmark on the cliffs of fame.

All cannot be in any one man. Browning stirs the sluggish blood to healthful action, rouses the spirit to lofty aspiration; he points out the path to victory. He is a leader in this world where leaders are too few; a very bolt-thrower, sending his hissing missiles into the camp of sham, cowardice, littleness, and all meanness; he is a rounded, complete man; a helper, a teacher, a strong unfailing friend. All cannot be in any one man: were it not well for the fervor of devoted discipleship to beware the wrong that would crown him that has laurels enough with wreaths he cannot wear?

## WHERE IS THE UNITED STATES ARMY?

BY FRED. PERRY POWERS.

NOTHING in the United States excites the astonishment of a foreigner so much as our army, because he cannot find it. He goes to Washington. An immense and highly ornamented granite building is pointed out to him as the War Department and he visits it to see what a United States soldier looks like. He does not find out. He looks for sentinels at the entrance but there are none.

While our visitor is getting used to this novelty, a gentleman passes out of the doorway with scarcely any notice from the doorkeepers. Our foreign friend is somewhat surprised to learn that it is the highest officer in the United States Army, Major-General Schofield, the hero of the battle of Franklin, and a soldier of distinction on many another field, and the successor in command of the army to Lieutenant-General Sheridan.

The foreigner goes up stairs and soon finds himself in the main corridor opposite the office of the Secretary of War, now the Hon. Redfield Proctor of Vermont. If our foreigner is fortunate in the hour at which he visits the department, he has little trouble in getting into the office of the secretary and introducing himself, all of which surprises him immensely. There were no soldiers in the corridors; just some ex-soldiers in citizens' clothes to give information and carry cards to the secretary. This office is a little nearer his idea of what it ought to be than any other official quarters he has seen in Washington. The army is such a small thing in this great country of more than sixty millions of civilians that it modestly lays its uniform aside when it is among the people.

The army of the United States consists of 2,167 commissioned officers and a sufficient number of enlisted men to keep them in practice. This number is fixed by a general law at 30,000; for several years Congress has been in the habit of appropriating for only 25,000 and it does not seem likely to get out of the habit, although the military authorities are generally asking for at least the statutory 30,000. Omitting a considerable number of enlisted men who are performing civilian du-

ties the adjutant general of the army reports the actual strength of the army as 20,145.

So there are not ten real private soldiers for every officer; this fact inspires a great deal of wit on the part of paragraph writers who do not understand what our army is for. We have never been in danger of any sudden foray from Canada or Mexico, our army would do us precious little good if our harbors were invaded by a hostile fleet, and for several years past the Indian has ceased from troubling and the town site speculator is at rest. We have no fighting for our army to do.

But the organization of an army is not an easy thing and so we obey the injunction, in time of peace to prepare for war, just far enough to keep up a military organization of two thousand officers and the smallest number of enlisted men that will permit the officers to keep in military practice. A regiment of infantry with 37 officers and hardly 400 enlisted men seems pretty top heavy, but the 37 officers form a regimental organization around which 1,000 enlisted men could be arranged as easily as 400. A good part of the military establishment is in the staff corps, and these have to be nearly as large for a small army as for a large one. The organization is all ready and the addition of enough clerks and a few officers would adapt it to an army of half a million.

The adjutant-general's department reaches everywhere. It enlists soldiers, keeps the military records of officers and men, maintains discipline, conducts the official correspondence of the army, and, in short, supplies the head of the army and the commander of every post or body of troops with his chief assistant, his executive officer. The inspector-general's department inspects the condition in which the private soldier keeps his rifle, the paymaster keeps his accounts, and the post-commandant keeps his camp, his company, or his fort. The judge-advocate general's department prosecutes all offenders before military tribunals, examines the records of all courts martial, and advises the commanding officers and the secretary of war whether the findings of the courts ought to be

approved or set aside. I say advisedly that the judge-advocates prosecute; nominally they do not; they are "friends of the court," who conduct the examination of witnesses and explain the law and assist the court in ascertaining the facts. In practice, however, the work of a judge-advocate has come to be very much like that of a district attorney. No man on trial before a court martial will go without private counsel if he can afford to hire it. The quartermaster-general's department provides the army with tents or builds barracks for the soldiers and supplies fuel and lights and the means of transportation and the horses, wagons, and forage. The subsistence department supplies the army with food. The ordnance department supplies the army with weapons and ammunition; the duties of the medical and pay corps do not need explanation; the military duty of the signal corps is to send messages by means of flags, lights, and the reflection of the sun's rays; and the engineer corps directs the construction of roads, bridges, and fortifications in war, and in peace carries on our entire system of river and harbor improvements.

The heads of all these staff corps are brigadier-generals. The adjutant-general, John C. Kelton, a graduate of the military academy, was complimented with the brevets of lieutenant-colonel, colonel, and brigadier-general for "most arduous and valuable services both in the field and at headquarters" during the Civil War, and received his present appointment last summer. The amount of desertion from the army that has been going on for some years past has been discussed in almost all their reports by the generals, but the first annual report of General Kelton shows that he has been making a very thorough investigation of the subject, and his conclusions are not exactly those that one would expect from a graduate of the military academy and an officer of the regular army. He is satisfied that the American soldier will not submit patiently to the discipline that a German peasant or a French conscript or an English soldier commanded by a nobleman's son, never thinks of complaining of; and the adjutant-general does not deem this military discipline, borrowed from Europe, any more necessary in our army than it is acceptable to the enlisted men, who, unaccustomed to class distinctions in civil life, find the attitude of superiority maintained by the commissioned officers irritating.

The inspector-general, J. C. Breckinridge, is a son of the distinguished Presbyterian minister, Dr. Robert J. Breckinridge of Kentucky. The acting judge-advocate general is Guido N. Lieber, a son of Dr. Francis Lieber, the eminent publicist. Lieutenant-Colonel Barr of this corps had a desk in the office of the secretary during the whole of the administration of Secretary Robert Lincoln, acting as his military informant and adviser, and has been assigned to the same duty under Secretary Proctor; for a secretary, who is almost invariably a civilian, has to act twenty times a day on matters involving military law and usage regarding which he must ask some one. The quartermaster-general, Samuel B. Holabird, has improved greatly the quality of clothing furnished the soldiers and in particular he has made it possible for a private soldier to have uniforms that fit him. Robert McFeely, the commissary-general, was one of General Grant's comrades when both were subalterns in the 4th infantry. Paymaster General Rochester is a son of the founder and namer of the city of Rochester. General Greely, the chief signal officer, is the celebrated Arctic explorer.

The army is too scattered to be treated as a single army corps, and it is too small for distribution into divisions and brigades. In fact its regiments are ideal rather than real. The country is divided geographically into three military divisions, that of the Atlantic with headquarters at New York, that of the Missouri with headquarters at Chicago, and that of the Pacific with headquarters at San Francisco. The commander in New York is Major-General O. O. Howard, who received the special thanks of Congress for his services in the battle of Gettysburg, and who often has been called the Havelock of the American Army, because he was equally at home fighting and praying. Years ago while in command of a department in the south-west he did some heroic work in pursuit of the Indians, and he has the honor of having Howard University for the education of colored youths named for him. The commander at Chicago is Major-General George Crook, who received brevets in recognition of his services in three specific battles and two campaigns, who was promoted in 1873 from a lieutenant-colonelcy to a brigadier-generalship, and while a celebrated Indian fighter always has pre-eminently enjoyed the respect and confidence of the Indians. The division of the Pacific is com-



manded by Brigadier-General Miles, one of the younger officers of the army, who entered the volunteer army as captain of a Massachusetts regiment and left it as a major-general, and then entered the regular army as a colonel. His last campaign was the brilliant and successful pursuit of Geronimo. The division of the Missouri is divided into four departments and that of the Pacific into three, one of which General Miles commands personally, and these departments are commanded by five brigadier-generals and one colonel.

The army is divided into ten regiments of cavalry, five of artillery, and twenty-five of infantry, besides the engineer battalion signal corps, hospital corps, etc. In the navy, white and black men serve together, but in the army this has not been attempted, and all the colored soldiers are collected into the 9th and 10th cavalry and the 24th and 25th infantry.

Where are all these soldiers? They are scattered along the coasts in the forts built fifty years ago and equal in their time to any thing abroad, and they are stationed along the frontier to discourage borderers, and in the vicinity of Indian reservations by way of assisting the short memoried Indian to remember that peace and civilization is the best policy for him. The latest report of the distribution of the enlisted men shows that there are 527 of them around the metropolis of the United States, and 405 at the national capital, or 651 if the garrison at Fortress Monroe be included. There is a school at Fortress Monroe for the training of officers in connection with heavy artillery. There are nearly 900 soldiers around San Francisco. In the state of Nebraska there are over 1,500; in the territory of Wyoming over 1,300; in Utah 700; in the two Dakotas 1,800; in Montana 1,900; and along our entire Southern frontier, to guard against Indians, borderers, and smugglers, there are a little more than 5,000 soldiers.

As advancing settlement has driven the Indians into sundry corners and placed the railroad service at the command of the troops, the number of posts is being reduced and the size of garrisons increased. But the largest garrison we have is at Fort Leavenworth, Kansas, where there is a school for officers of infantry and light artillery and where there are 570 enlisted men. The next largest garrisons are at the Presidio of San Francisco; Fort Riley, Kansas, where there is a school for officers of cavalry; Fort Clark, Texas; Fort Meade, Dakota; San Antonio, Texas;

Fort Omaha, Nebraska; and Fort Assiniboine, Montana; Forts Robinson and Niobrara, Nebraska; and Fort Douglass, Utah. These are all the posts where there are over 400 soldiers besides officers.

Every body knows that the military academy at West Point supplies the army with officers, but it does not supply it as fully as generally is supposed. For the last two years the graduating class has exceeded the vacancies in the grade of second lieutenant, but for many years before that the number of graduates was much less than the number of vacancies. A large number of officers in the regular establishment entered it after the war from the volunteer service. For the past ten years half a dozen non commissioned officers have been promoted annually to the grade of second lieutenant. If these two sources did not supply officers enough the president appointed a number of young men from civil life, the friends of influential politicians, to be second lieutenants.

Up to the rank of captain, promotion is by regiments, that is, a vacancy in the rank of captain is filled by the promotion of the senior first lieutenant of that regiment. Consequently accidents make promotion in some regiments much more rapid than in others. An effort is being made to change this so that a vacancy in the grade of captain of infantry will be filled by the promotion of the senior first lieutenant of infantry without regard to regiment. From the rank of captain to that of colonel the promotion is also by seniority, but it goes by the arm of the service. When a colonel of artillery dies or resigns, the senior lieutenant-colonel of artillery is promoted. This system of promotion by seniority obviates favoritism, but it also compels virtue to be its sole reward, for there is no way whereby an officer who distinguishes himself can get along any faster than another officer who is not quite bad enough to be dismissed from the service. There is one exception to this general rule. By taking a man out of the branch of the service where he has distinguished himself he sometimes can be rewarded. Captain Lawton of the 4th cavalry did some magnificent work in the campaign against Geronimo three years ago. He could not be promoted to be major of cavalry any sooner on account of this service, but he was last year rewarded by being taken from the cavalry and made major and assistant inspector-general.

The graduates of the military academy are allowed, in the order of their class standing, to choose their corps. The men at the head of the class select the engineers, the next men select the artillery, the next the cavalry, and the infantry, which is the most important part of an army, takes the graduates whose class standing will not enable them to get into any other arm of the service. When non-commissioned officers are promoted to be commissioned officers, they almost invariably are assigned to infantry regiments. If any one will look at an army register for 1860 he will see that this assignment of officers means something. He will see that in proportion to their numbers the engineer officers of the old army furnished the greatest and the infantry officers furnished the smallest number of men who acquitted themselves notably in the Civil War.

We say that we keep this little army as a nucleus for a great volunteer force in the event of war. What we are really doing is training officers who in the event of war would have to retire from active service on account of physical disability and we are drilling soldiers in the use of weapons that would be discarded when war began. A system of rigid seniority promotion, when peace makes its movements very slow, insures us old men in all the higher positions in the army. When the Civil War occurred all our generals and colonels were superannuated, and we had to make colonels out of men who had never commanded a whole company, and generals out of men who had never seen a regiment altogether. The next time war comes we shall be in the same situation. It is not exactly true to-day, but a few years ago it was remarked by an army officer that we had ten colonels of cavalry and not one of them was physically able to ride a horse.

The infantry is armed with the improved Springfield rifle, the best single-fire gun there is, but we should have to use magazine guns in war. Each regiment of artillery contains two light batteries. The work of supplying these with modern field guns has only just begun. The ordnance department has begun to deliver to the light artillery school at Fort Leavenworth the new steel rifled field pieces, with a caliber of 3.2 inches and throwing a 13-pound shot. The heavy artillery batteries have nothing to practice on but an unlimited number of smooth-bore muzzle-

loading cast-iron guns left over from the war and 210 muzzle loading rifles made by lining these smooth-bores with a rifled steel tube. In a few years, however, the situation will be different. A heavy gun factory is in process of construction at Watervliet arsenal; one 8-inch steel rifle has been completed and the forgings for a considerable number of modern steel guns have been contracted for. But it will take years to make them, and perhaps that is just as well, for it would take years to make any fortifications to put the guns on.

The pay of army officers is not munificent, but there are allowances for commutation of rations and forage and quarters and fuel for officers who are not serving in the field and do not need to have these furnished in kind, that add considerably to the officer's income. Then an officer retires at sixty-four years or earlier, at his option under certain circumstances, and the retired pay is decent; the officers are apt to feel that it is illiberal, but there are a great many civilians who would be thankful to have such an assurance for their declining years; and, finally, when the officer dies there is a small pension for his wife. What is called the pay of the grade is \$1,400 for a second lieutenant of infantry or heavy artillery, \$2,000 for a captain of cavalry or light artillery, \$2,500 for a major, \$3,000 for a lieutenant-colonel, \$3,500 for a colonel, \$5,500 for a brigadier general, and \$7,500 for a major-general. But the pay is increased 10 per cent for each five years' service with the exception that a lieutenant-colonel's pay does not go above \$4,000 nor a colonel's above \$4,500; so that a captain of twenty years' service gets \$2,520 if not mounted, or \$2,800 if mounted, besides his quarters and certain other allowances.

The pay of enlisted men is \$13 a month the first two years, \$16 the last year of the first enlistment, \$18 during the second enlistment, \$19 during subsequent enlistments. The first sergeant gets from \$22 to \$27, the ordnance, commissary, and post quartermaster sergeants \$34 to \$39, and a sergeant-major \$36 to \$41. The men are fed and clothed and quartered, and after thirty years service they may retire on three-fourths of the pay they were getting when retired, and a certain money allowance in place of clothing and rations. There are 229 enlisted men now on the retired list.

## WHAT OUR COLLEGE WOMEN ARE DOING.

BY MRS. CARL BARUS.

AT the close of an article on higher education printed in an English magazine a half dozen years ago, was put this pertinent question, What will women college graduates do? The writer did not attempt to solve the problem, as the number of women who then had taken the courses of study offered by the Universities of Oxford and Cambridge was too small and their post-graduate years too few to pretend to base an answer on their experience; still the writer permitted his readers to share his doubts as to the ultimate success of the new movement which gave to women such wide opportunities for intellectual culture. He feared that college women would not find in the routine of domestic life a field for exercising their acquired mental abilities.

It is now twenty years since Vassar, the first college to be endowed exclusively for women in the United States, sent forth her earliest graduates. In the wake of her success came trooping the maiden Bachelors of Arts and Sciences from institutions of a similar character which sprang up over the country, till to-day the college woman has become not only a familiar but an assured figure. In the light of her twenty years of post-graduate experience it is possible to see if the misgivings which beset the English writer have proved true, or if the social and moral forces which environ women to-day do not open opportunities for exercising those qualities of mind which a college training stimulates.

Convenient for this purpose are the reports of the Association of Collegiate Alumnae. This Association, organized in '82, now numbers over a thousand members, graduates who have received a degree in arts, philosophy, science, or literature from any of the fourteen institutions whose standing has met the approval of the Association. The aim of the Association being to further by all practical means the advancement of women's higher education, the adoption of a standard for a test of membership was in itself a measure tending toward such an object. The official reports of the National Bureau of Education show how impossible it has been,

F-Apr.

for political as well as other reasons, to discriminate between the claims of universities and colleges, properly or improperly so-called. If a degree won by patient and persistent study at one of the better colleges has no more publicly recognized worth than one conferred with a flourish by some self-dubbed university of questionable grade, a strong motive toward striving for the best education is withheld. Such was the conviction which led the Association of Collegiate Alumnae to state the precise terms of its membership, which briefly given are these:

(1) The Faculty of a college applying for admission to the Association must not be called upon to give instruction in preparatory studies; (2) the requirements for admission to such a college must be equal to those adopted by the colleges already belonging to the Association; (3) the college must have conferred degrees in arts, philosophy, science, or literature on twenty-five women prior to its application for admission.

The colleges already admitted are presumed to require in their entrance examinations an equivalent to the English studies agreed upon by the Commission of Colleges in New England; in their classical and mathematical requirements the standard is similar to that adopted by the better men's colleges. Vassar, Smith, Wellesley, and Oberlin Colleges; Boston, Cornell, Michigan, California, Wisconsin, Wesleyan, Kansas, Syracuse, and North-Western Universities; and the Massachusetts Institute of Technology have now graduates enrolled among the list of members. The Harvard Annex, conferring no degree, only a certified statement of studies, cannot claim recognition, and its students, who are expectant of the day when Harvard shall openly confess them as its alumnae, feel that any general acceptance of their present imperfect system would retard conferring the desired degrees.

Once fairly organized the Association resolved to probe the question which then seemed the most vital one in relation to the higher education of women, viz., Did such education tend to injure their health? The medical profession from the very outset of

the experiment constantly had sounded a note of warning and alarm, which raised fears in the minds of prudent parents and restrained the college movement among women to narrower limits than natural inclination would set. No general facts had been gathered in sufficient numbers to warrant positive statements, yet some of the most influential of the profession did not hesitate to base an adverse argument upon the limited testimony of their individual note-books. The Association was in a position to bring ampler testimony than could be secured otherwise, counting as it did among its members, representatives of so many institutions. The usual program of committee work was adopted, and an investigation begun, which resulted in securing detailed evidence from nearly 750 college women, graduates of at least two years' standing, which number at the time represented more than one-half of the women who had received degrees from the higher colleges. To insure against the charge of unfairness, the Association placed its accumulation of facts in charge of the Massachusetts Bureau of Labor Statistics, which through the courtesy of its chief, Colonel Carroll D. Wright, agreed to do the work of compilation. The evidence was so strongly in favor of the beneficial results of a college life as to settle completely the doubts of those investigating, and lead them to continue their advocacy of a higher education without misgivings as to its physical consequences. With the knowledge of the necessity which existed for carefully investigating the health question, is read with especial interest the symposium printed in a recent number of the *Medical News*, where the leading gynecologists and neurologists of Philadelphia, New York, and Boston, respectively express their opinions on the higher education for women. But one of the six eminent writers takes a gloomy view of the movement, the rest give it more or less hearty approval. England has still to find a champion to tilt against the prejudicial views expressed three years ago by the retiring President of the British Medical Association.

The investigation as to the health of college women, naturally led to an inquiry as to what efforts were made to secure for them adequate physical training. Investigation showed that little or nothing had been directly done toward such an end. No women's college at the time of the organization of the Association possessed

a gymnasium that could in any way compare with the facilities which a large number of men's colleges offered in their fine buildings. Since then, stimulated chiefly by the efforts of the alumnae, several of the colleges have secured excellent gymnastic apparatus, and the physical question is given the serious consideration it properly demands. On the grounds at Vassar, her alumnae have just erected a commodious building which, besides the most approved appliances for technical physical training, tempts the girls by its swimming bath, its tennis courts, its bowling alley and recreation hall to spend their leisure moments in healthful pastimes. The graduates of Smith steadily are adding to a fund they are raising for a similar purpose.

Among the alumnae who have adopted the profession of teaching, many are bringing to bear upon school life and work the influences which come from a knowledge of the physiological requirements of their charges. In the reports and papers presented to the association, this spirit of widening interests is clearly apparent among the teachers. It is by systematic inquiry into the habits of school-girls outside of class rooms that much interesting and useful information has been collected and printed for the benefit of other teachers. An instructor in a city high school upon putting the question to her class found that nine out of forty scholars had come to school that day without breakfast, and a number without bringing luncheon. A habit of occasionally taking statistics upon this point soon resulted in emphasizing its importance, and established, as a rule, among her scholars, a hearty morning meal.

The effect of the amusements and occupations of girls on their school life became the theme of a number of earnest women's discussions, women whose experience with girls had given them opportunities for becoming observant watchers and recorders of their home surroundings. The facts they secured proved the need existing for the oversight and counsel of women trained to broad methods of thought. It is not alone the physical aspects of school life, as at present conducted, that has appealed to the interest of the alumnae teachers; they are alert to recognize the merits of new theories of education and to sympathize with the efforts made to test them. The recent movements to advance the studies of pedagogics and history have received their warm support.



Offering college women, as it does, the readiest entrance to a professional life, teaching becomes the choice of a large number of them, and opens to such women ample opportunities for work outside the routine of their prescribed duties. A review of the reports of the Branch Associations who carry on in eight cities as many local societies, show that it is the study of sociological questions which presents the strongest attraction to college women. With scarce an exception, each branch reports the formation of a political science club, working in most instances under the encouragement of some noted economist in its neighborhood.

Believing that the future is to open larger opportunities to aid in the adjustment of social perplexities, these women are preparing themselves to meet what the years will bring by a thorough study of economic truths. A club of this character started six years ago in Boston by the resident alumnae was the first woman's organization of its kind. It since has been duplicated in many quarters. It is already evident that the mastery of the laws of production and distribution as laid down in text-books does not satisfy the wish of the college women to understand the social question; that they are already experimenting with opportunities for making their personal lives tell upon that of their neighbors. An alumna in New York read before her associates a paper on "The Opportunity for College Trained Women in Philanthropic Work," in which she counseled them as follows:

Our knowledge of social statics and dynamics, our sense of proportion, our training in synthesis and analysis, should be made to count for something. They can effect more if allied to undertakings which aim rather at the prevention of evil than at its relief, at cure rather than alleviation. . . . You will find ten women raising money for a hospital against one who bestows her time and thought upon more fundamental effort. . . . The most fundamental work is the most directly practical and helpful. Sanitary science obeyed in the dwellings of rich and poor, recognized in the care of our streets as in the clothing of our bodies, the art of ventilation skillfully applied to make good blood and healthy muscle, industrial education wisely used to develop skill in labor and relieve our crowded professions, political science made so popular and so real that greed and prejudice will cease to control our great cities and mam-

moth corporations—out of these must come the salvation of modern America. Who shall be their apostles, but the educated men and women who follow out their chemistry, their history, their logic to practical conclusions, who believe with the great founder of the inductive method that the end of philosophy is fruit?

Another graduate who has taken an advanced course of economic studies in the universities abroad, wrote for her college companions a paper on "The Need of Theoretical Preparation for Philanthropic Work," in which she urged them "to hasten the day when all good things of society shall be the goods of the children of men. . . . And I think you will agree with me that before we are ready to enter upon such work we have sore need of theoretical preparation."

A Sanitary Science club, which after two successful winters of enthusiastic study, published a manual for housekeepers on such practical subjects of home sanitation as fall to the lot of all home-makers, was one expression of the feeling that an immediate application of their scientific training was one of the best utilizations of their education. Talks to factory girls on kindred topics was a part of the program of this club.

Due to the interest fostered in sanitary, social, and political science by the local clubs is the latest experiment undertaken by college women in New York and known as the College Settlement. It is too soon to put into print what this unique philanthropy has accomplished. In the belief that only by the daily contact of one human life upon another can permanent and satisfactory influences be exerted, the alumnae have rented a house in the most densely populated tenement quarter of the city, and seven of their number have gone there to make such a home as seven refined and active women, instinct with sympathy and kindness can create. Into the circle of their family life are invited their neighbors as friends, bidden in to enjoy what years of opportunities for study and culture have made these women capable of giving to starved and stunted minds. As if waiting for their coming the college women found vacated in Rivington Street, a roomy old-fashioned house whose landlord readily responded to their enthusiasm and put the quarters into thorough sanitary and habitable repair, making it possible for them in the midst of dirt and squalor to show a home of healthful and pleasurable

surroundings. The resident college women are expected to live their lives as elsewhere, carry on their professional or domestic work and show by their activity how high a value they place on industry.

The Settlement is so ordered that it can accommodate itself to permanent and transient residents. A certain number of its inmates, a number large enough to insure the stability of whatever scheme may be undertaken, pledge themselves to become boarders for at least a year, others may come for a few weeks only. Thus far, the most practicable means of securing a hold on their neighbors has been by organizing clubs for the girls and children. Four such clubs are now holding frequent meetings, the instruction and recreation being graded to suit the ages of the members. Little children from six to ten years are taught to sew, to sing, and to march; the girls from ten to fourteen have in addition certain industrial classes; while for poor, tired cash girls of fifteen and thereabouts, an evening a week is made pleasurable with games and healthful nonsense. The older girls of eighteen are given instruction that will help them to opportunities for increased wages; dress-making, cooking, drawing, etc., are among the list of their classes, while health talks and sanitary hints are subjects of weekly conversations. Believing in the power of childhood to refine and elevate the home, it is with special tenderness the little ones are cared for. Though the colonists freely give of their intellectual life, yet all appearance of instruction or even of philanthropic motives is carefully withheld, and friendship, companionship with its as yet untried possibilities of uplifting and enlarging the lives of their neighbors, is the recognized source of inspiration. The household arrangements permit the Settlement to open two bath rooms for public use at the small tax of five cents; the experiment is popular. An extract from a letter of the resident physician shows the ready response their efforts have met among the children. She writes: "The children look upon us as boon companions, coming in to visit us at any time of day, not for a short visit but settling down for a good time."

It is not by inexperienced or indiscreet hands this work has been taken up, several of the present residents had become familiar with

the neighborhood through earlier charitable efforts there; and the firm hold they have secured upon the young people seems to assure the success of this practical interpretation of the sisterhood of woman. The college women of England are successfully carrying on a similar philanthropy in the east quarter of London.

What promises to be a practical contribution toward a satisfactory understanding of the relations between mistress and maid, is the investigation, proceeding under the supervision of the Historical Department at Vassar and carried on by the graduates of recent classes. These young women, untried in the mysteries of domestic management, are endeavoring to bring it into the light of opposing evidence, to discover where the root of the evil lies. Three sets of schedules containing direct, practical questions have been distributed. The first, addressed to housekeepers gives that class opportunity to state their grievances from the standpoint of employers; the second, furnishes the servants an equal outlet for their experiences and opinions; while the third paper hopes to gain full information as to how widely and successfully co-operative experiments in housekeeping have been attempted. This is the first effort made to bring the domestic problem to the scrutiny of statistics, and though the tabulated results may fail to bring direct assistance, they will surely serve to show to those in authority that kitchen logic often starts from premises not considered in the parlor; a comprehension of this fact must tend to more mutual concessions and kindlier sympathies.

Enough has been given in the present article to answer the question posed as its heading, and to show that college women have found in the daily conditions of their lives, openings for the exercise of their stimulated faculties.

As a spur to the ambitions of brilliant students, the Association of Collegiate Alumnae has established a scholarship for advanced study at some one of the colleges of this country, and are raising a fund toward the maintenance of a European scholarship which will open to girls of unusual attainments, opportunities for carrying on their technical training beyond the point our own colleges offer.

## A BOTANICAL GARDEN IN THE ISLAND OF JAVA.

BY M. M. TREUB.

Translated for "The Chautauquan" from the "Revue des Deux Mondes."

THE number of botanical gardens situated within the tropical zone is much greater than is generally thought. According to a recent enumeration there are not less than fifteen in the possession of the English, four of the French, two of the Spanish, and one of the Dutch. There are still others in the tropical regions of America. It is necessary to say, however, that not all are botanical gardens, in the proper sense of the word, but rather limited agricultural stations or gardens of acclimation. Some among them merit the name of great scientific establishments, and, holding the first rank in this list, are the gardens of Calcutta, and those on the islands of Ceylon and Java. We propose briefly to trace the history of the last of these three, and to show, by a study of its organization, how a new era is beginning for such institutions and that they are destined to play a steadily increasing part in the future evolution of vegetable life.

On the 29th of October, 1815, a squadron, quitting the roadstead of Texel, in the north of Holland, set sail for the East Indies. It was taking to Java the commissioners general to whom the sovereign of Holland had confided the office of taking back from England in his name the government of the Netherlandish Indies. Guided by large views the new king had added to the number of commissioners a distinguished naturalist, Reinwardt, a professor of the Athenæum of Amsterdam, in order to establish upon a solid basis the study of the marvelous nature which forms the wealth of the Dutch possessions in southern Asia.

The squadron did not reach the Strait of Sunda until the last of April of the following year. The passengers were delighted after their long and dreary voyage, to sail among the charming islands set as so many emeralds in the narrow silvery bands into which they divided the strait; and to breathe in the sweet perfumes wafted from the shores. They might well have desired to remain there and to put off the task awaiting them, for the future held many vexations. It was only after long subterfuges that the English authorities

decided at last on the 19th of August, 1816, to transmit the power over the Dutch Indies to the plenipotentiaries of the king of Holland. Baron Capellen as governor-general was installed a little later at Buitenzorg, taking Reinwardt with him.

Buitenzorg, the residence of the viceroys of the Indies, is situated about twenty-six miles from Batavia, in latitude  $6^{\circ} 35'$  south, longitude  $106^{\circ} 53'$  east, upon one of the long northern slopes of Mount Salak. A charming site, enjoying a beautiful and healthful climate, it is not strange that the governor-general should have chosen to establish the seat of his government there rather than at Batavia, large and beautiful as was the latter city. This preference accorded to Buitenzorg by the representatives of the king was the reason for its selection as the site of a botanical garden. The land selected for this purpose was contiguous to the park and to the gardens of the palace. Work upon it was commenced on May 18, with fifty native laborers under the direction of two head gardeners, one of whom had followed the same calling in Holland, while the other had been brought up in the royal gardens of Kew. It would have been difficult to find in all Java a place better adapted to an undertaking of this kind, because, thanks to especial conditions, Buitenzorg added to its other advantages that of not being visited by the dry monsoon.

It is evident that a period of drought almost continuous for four or five months, as is common in the island of Java would be suitable for only a very small part of plant life. Even the climate of Batavia, where an absence of heavy rains for two or three months is not of rare occurrence, would be much less adapted to a botanical garden than that of Buitenzorg, where they complain of it as an unfavorable year if in the midst of the dry season, so-called, there occur three consecutive weeks without rain. These frequent and heavy rains have a double advantage for the garden: first Buitenzorg is indebted to them for its luxuriant vegetation which grows continuously; and in the second

place the rains cause a lowering of the mean temperature which renders possible the culture of many plants of the virgin forests of the mountains, although Buitenzorg is situated at an altitude of only about nine hundred feet. In order to give an idea of how much water falls yearly on an average upon this *Sans Souci* of Java it will be sufficient to say that here the rain-fall measures about one hundred seventy-five inches, while in Holland, one of the most rainy countries in Europe, it reaches only about twenty-five inches.

At first no regular plan was decreed for the management of the garden. The archives contain no indication of any rules whatever regarding it. It is only known that its founder, Reinwardt, made numerous expeditions into the surrounding country for plants. The first catalogue of the "State Botanical Garden," the name officially adopted, published some months after the departure of Reinwardt, contains an enumeration of nine hundred twelve species. Reinhardt returned to Europe in 1822 in order to occupy a chair in the University of Leyden. During the succeeding years there were several changes in the management of the garden and it experienced varying degrees of fortune. Finally, in 1830, J. E. Teysmann was named as chief gardener. This man, who had had only the education of a primary school, received a half century later a testimonial, as remarkable as it was rare, of the esteem in which he was held by the whole scientific world. Besides the diplomas of honor given him and the felicitations sent from all parts of the world, there was presented to him an album in which more than one hundred botanists, among them Darwin and Candolle, presented him their respects; and this album upon its gold plate bore the following inscription: "To the most distinguished and indefatigable J. E. Teysmann, who has spent half of his life-time in the exploration of the botanical treasures of the Indian Archipelago, from his admiring colleagues." It was under the management of this man that the garden became a scientific institution of the state, with a director and a special budget and an entire independence of the viceroy. Let us now rapidly glance over its actual organization.

The institution comprises three distinct departments. First there is the botanical garden, properly so called, in the center of the town, occupying an area of about eighty

acres. It is crossed by a large and beautiful walk called the Walk of the Kanaries, after the native name of the trees which border it, beautiful specimens of the *Canarium commune*, frequently reaching a height of ninety feet. Over this walk which runs along by the side of an artificial lake containing a little island, pass daily numberless carriages and pedestrians. Leading out from it in every direction, numerous paths penetrate to all parts of the grounds. Plants of the same family are found grouped together, or occupying one of the entire divisions marked out by the paths. At one corner of each such plot is to be found a notice of the species which it incloses; and each species is represented by two plants, one of which bears a label giving its scientific name, its common name, and usually its special characteristics. His attention being attracted to the great number of climbing plants in the tropical regions, Teysmann conceived the happy idea of giving them a special place in the garden, where each might be surrounded with its natural conditions; and this apartment now offers a vast field for interesting observations. The total number of herbaceous plants comprised is about nine thousand.

In the middle of the garden is found a series of nurseries where young plants are cultivated, partly under shelter which protects them from the heat of the sun and from injury by the heavy rains. Some plants demand particular care, notably certain species of ferns and of the *Aracea* and of the orchid family. These are placed in buildings, resembling the hot-houses of Europe, but with this difference that here they serve to keep the plants cool, instead of procuring for them a higher temperature. The garden has its own carpenters for executing such constructions—a little detail, which, however, will serve to give an idea of the scale upon which it is organized.

The native *personnel* is composed of a hundred individuals, among whom are three possessed of a special botanical knowledge, much more profound than one would expect to find among the Malays. This force works under the supervision of the gardener-in-chief and his assistant. Day and night the garden stands open, a thing possible only in the Orient where they are not yet enough advanced in culture to consider ownership a robbery. At the two principal entrances there are gateways but no gates.



The agricultural garden, the second department comprised in the institution, situated about a mile from the center of Buitenzorg, occupies more than one hundred fifty acres. The local arrangement and the distribution of the plants at once indicate an object exclusively practical. All is laid out in regular order here; the roads and the paths cross each other at right angles, the plots which they set off are nearly all of the same size, the plants in each plot are of the same species and of the same age. While in the scientific garden each species had only two representatives, it has here on an average one hundred. But here the limitations are placed on the kinds of plants, which must be such as are or may become useful to agriculture or to colonial industries. There are to be found the different species and varieties of the coffee tree, of the tea plant, sugar cane, caoutchouc and gutta-percha trees, the *Erythroxylon coca*, which furnishes cocaine, the trees which produce tannin and oils, plants used for fodder, etc. A special part of the garden is reserved for medicinal plants. A chief gardener conducts the work which is carried on by a force of seventy native workers.

The third garden is located at quite a distance from Buitenzorg, upon the slope of the neighboring volcano, Gedeh. With an area of seventy acres, situated at an altitude of five thousand feet, it possesses a climate which is marvelously adapted to the cultivation of the flora indigenous to mountains as well as to that of Australia and Japan. A force of a dozen natives works here under the direction of a European gardener. These three gardens, which together constitute the State Botanical Garden, occupy an area of more than three hundred acres.

The museum built opposite the first garden described, is a building about one hundred fifty feet long and comprises a large central hall and two wings. On the lower floor the hall contains cupboards running all along its walls and glass cases through the center, in which are kept the botanical collections. Some of the specimens are dried and some are preserved in alcohol. A gallery running the whole length of the upper hall is exclusively occupied by the herbarium. The pressed plants are not kept in portfolios as in Europe but in tin boxes in order the better to protect them against insects and mold, the great enemies of such collections in tropical countries. The number of such boxes exceeds

twelve hundred, and each box contains one hundred specimens. One of the wings of the building is used as a museum, and the other for a library which contains five thousand volumes.

There are three laboratories connected with the gardens to which a fourth is soon to be added, for the *personnel* is to be increased by the addition of two new officers, a botanist and a chemist, to whom will fall the special task of furnishing by long and patient researches, scientific information to those asking it, regarding the useful plants of the tropics. Behind the museum in a special building is the medical laboratory where a pharmacist makes researches into the nature of alkaloids and other curious and useful substances found in tropical plants. Of the other two laboratories, placed back of the nurseries, one is reserved for the use of scholars who come from beyond the seas to study in this place. The room is lighted by five windows in each of which is a large work-table. Cupboards against the wall contain all the necessary implements. There is in it, besides, a small collection of the books which are needed, always at hand, in order to save the trouble of going to consult them in the regular library. It is now proposed also, in order to facilitate the work of the visitor, to place here an herbarium composed entirely of the plants cultivated in the garden, in order that a rapid identification can be made in any doubtful case without being obliged to have recourse to the general herbarium. The arrangement of this building is simple, and presents the two great advantages of plenty of light and plenty of room. The last point is a very essential one in a warm country where one can endure no crowding, especially in work requiring close research. The third laboratory is devoted to the use of the director of the garden. Close to these buildings are the offices and a photographic and lithographic gallery. All of these well equipped buildings show the interest taken in the enterprise both by the Netherlands Indies and by the mother country.

The government of the Indies has authorized the director of the garden to distribute gratuitously the seeds and plants of useful vegetables. In 1888 fourteen hundred packages of seeds and cuttings and young plants were scattered through all parts of the archipelago. It is especially the garden of agriculture which has been able to supply all of

these demands; but it forms only one part of this scientific organization, and would very badly meet the requirements were it alone. The following statements will give a proof of this. When the remarkable anæsthetic properties of cocaine were discovered, it was only necessary to have recourse to the two plants of the *Erythroxylon coca* in the botanical garden to make preparations for a large supply of the article. Enough seeds were gathered from these trees to set out a small plantation in the agricultural garden. When a year later a learned *savant* called the attention of the Dutch government to the necessity of the culture of the plant in Java, they were able to reply to him that the seeds gathered from the plants in the agricultural garden had already been planted by the thousands. The tree for a long time known as the producer of gutta-percha has been in such demand and was so rapidly destroyed in order to obtain the juice that it was believed to be exterminated and it was even impossible to obtain seeds that it might be propagated again. In the plot devoted to the order *Sapotaceæ* in the Buitenzorg garden were found two trees aged about thirty years which produced yearly a great quantity of seeds. It was from these that a young plantation was started in the garden of agriculture, and thus the great number of young trees were obtained which were required for the vast plantation

established a number of years ago, by the Dutch government, under the auspices of the garden. The camphor tree of Sumatra, a tree of great value, is exceedingly difficult to grow, first, because it bears very few seeds, and second, because these seeds very soon lose their germinating power, often being found worthless after a very short voyage. With particular care Teysmann succeeded in raising the trees at Buitenzorg. In 1885 the plants began to fructify, and now the garden possesses a young plantation of the camphor trees and a great number of plants can be distributed from there during the next rainy season.

The researches made up to this time into the pathology and the physiology of plants have not been very extensive, and yet they have been such as to tax the powers of the present *personnel*. Upon the arrival of the two new functionaries to be set apart exclusively for this kind of work the force will be strong enough to meet fully all such demands.

Every one interested in natural history knows that zoölogy owes a great part of its recent rapid development to the founding of various zoölogical "stations" (establishments in places where the species to be studied occur naturally). Of still greater importance in the development of the science of botany, are such great botanical "stations" as this one at Buitenzorg, destined to be in the near future.

## NEWSPAPER POETS.

BY HEZEKIAH BUTTERWORTH.

THERE is one class of people who have added greatly to the inspiration, happiness, and hope of American life, but whose work has been but little repaid,—it is the newspaper poets. No country ever produced so many writers of verse as our own. These minor poets—thrushes of the woods and streams—have had great influence on American thought and life. There are more people who read newspaper poetry than we would think, and these are the better classes—the higher orders of mind and the most sympathetic and aspiring hearts. The boy or girl who loves the work of the local poet usually has a high aim and a worthy purpose in life, a desire to follow his or her best self, and so seeks expression for these feelings and senti-

ments in the choice newspaper corner allotted to thinking in musical rhymes. It may be said in prophecy of such susceptible natures,

Endymion, one day shalt thou be blest.

Newspaper poetry is greatly read in plain, simple country homes. It is said that "cities are the crowns of earth, and hold the best of life," but it is usually the boy from the country who becomes the city merchant, benefactor, and mayor. The great lake of the city is fed by the country streams. It is the poetic taste and sense that builds halls and monuments and beautiful homes, and that hangs the church domes in the air. A large portion of all the builders of what is best in city life were once country boys who

first gave evidence of superior aspiration by reading the "Poet's Column" in the local newspaper or family magazine. These boys' taste for such reading was an education in spiritual ideals, and it is pure and lofty spiritual ideals that change at last into blossoming marbles and spires of faith.

The quiet local poet did not dream that he was sowing in other minds the art of cities and the benefactions of education. A good thought came to a plow-boy, and he wrote it down, and sent the rhyme to the village editor. He died, and was laid away amid the wild roses of the village churchyard. But another heart received it, and made an ideal of it; years passed, and that ideal became a hospital.

The gods loved Endymion, because he placed his affections upon an immortal. A like beautiful benediction has seemed to fall upon the work of the local pastoral poet.

I recall spending an evening with Longfellow in which he related to me the incidents of his life that had found expression in verse. "I wrote 'A Psalm of Life,'" he said, "in my early years, merely as an expression of my own resolution, views, and feelings. I did not intend to publish it. I put it away for myself. I chanced to give it to the press, and it went over the world, and was even put into Japanese art."

Ray Palmer once told me a little story concerning the hymn "My Faith Looks Up to Thee." It was written in his college days, amid sadness and despondency, and long found a place in his pocket-book, or pocket-memoranda.

Longfellow began his great work of life as a newspaper poet; so also Whittier, Bryant, Percival, Holmes, and nearly all of the sweet singers of the past.

Some fifty or more years ago there used to appear in *The Youth's Companion* thoughtful and spiritual poems over the signature of "Ray." The old New England folk loved them and learned them. The same writer continued his work in the *American Monthly Magazine* and *New York Mirror*, and became a very brilliant literary man. He made his home at Idlewild, near West Point, on the Hudson. Among the most famous of his works of literary art, are "Letters from Idlewild." He seemed to lose his clear poetic perceptions amid honors and years. He was honored in London and Paris, he traveled in the tropics, and became an admired leader of

fashionable literary circles in New York. But in these days of luxury and elegance, people regretted the loss of the newspaper poet of spiritual inspirations. He sleeps in Mount Auburn; his social life is little recalled now, but his newspaper poems will long haunt the world. Who does not love to recall the poet life of N. P. Willis?

The name of Lydia Huntley Sigourney appeared for fifty years in the poetic columns of most American newspapers. Mrs. Sigourney published some fifty-nine volumes of verse and prose; a few poems survive her, and will live in collections. Two of the most famous being "Niagara" and "Indian Names." She was a true newspaper poet. She wrote whenever she had an inspiration, and sent her work to the popular papers. The people read them, and were made better and happier for them.

Out of the great amount of newspaper poetry written by Alice and Phœbe Cary, one hymn is immortal, and a few other poems linger in literary memory. But these women served their generation well and filled American homes with beautiful thoughts and illustrations of life. We love still to think with dear Alice Cary by the casket of the dead,—

His grace is the same, and the same His power,  
Demanding our love and trust,  
Whether He forms from the dust a flower  
Or changes a flower to dust;

On the land or water, all in all,  
The strength to be still or pray;  
To blight the leaves in their time to fall,  
Or light up the hills with May.

What person in mellowing years does not love to recall the poems of Charles Sprague, of Grenville Mellen, of George P. Morris, of Frances Sargent Osgood, George D. Prentiss, of Stoddard, English, and Saxe, and many other singers of vanished springs and bird singing summer? or the Southern lyrists, as Hayne, Timrod, Lanier? Most of these writers, if indeed not all, gave their early inspirations to the papers, and sought less to be the admired artist than the teacher of life.

The favorite newspaper of the last century, and the popular poems that have been voiced by the press, have furnished a moral education of unmapped influence. When the time needs a voice the poet speaks for it, and the popular poem is usually only a voice of the time. Most of the poets of the war wrote by inspiration, and produced but a single poem,

like "Battle Hymn of the Republic," the "Old Sergeant of Shiloh," or "On the Shores of Tennessee."

A glance at some of the titles of the favorite newspaper poems of the present generation will illustrate these statements in a pleasing way, for always beautiful are the memories of songs and poems. Who does not recall "The Visit of St. Nicholas," by Clement C. Moore, "Ben Bolt," by English, "The Beacon," by P. M. James, "I Would not Live Alway," by Muhlenberg, "The Mariner's Dream," by Dimond, "The Forging of the Anchor," by Ferguson, "Napoleon at Rest," by Pierpont, "Green Be the Grass Above Thee," by Halleck, Park Benjamin's "Old Sexton," Thomas Noel's "Pauper's Drive," Thomas Taylor's "Lincoln," Theodore O'Hara's "Bivouac of the Dead," George W. Cutter's "Song of Steam," Elizabeth Akers Allen's "Rock me to Sleep," George Arnold's "Jolly Old Pedagogue Long Ago," Trowbridge's "Darius Green and his Flying Machine," Nancy Priest Wakefield's "Over the River," Kinney's "Rain on the Roof," C. F. Alexander's "Burial of Moses," Elizabeth Lloyd Howell's "Milton's Prayer of Patience," Rose H. Thorpe's "Curfew Shall Not Ring To Night," Ethel Beers' "The Picket Guard," Samuel H. M. Byers' "Sherman's March to the Sea," Bret Harte's "Heathen Chinnee," and Charles M. Dickinson's "The Children"? Not all of these are voices of the period, but most of them are. They all are meant to serve a moral purpose, and have been as it were the family reading book of the time.

In America we have many poets of but a single inspiration. It is a grand thing to have written even one poem that the public has taken into the heart, and made an expression of thought. We do not know who James Aldrich may be or was; we only know that he wrote two beautiful stanzas:

His sufferings ended with the day  
Yet lived he to its close,  
And breathed the long, long night away  
In statue-like repose.

But when the morn in all his state,  
Illumed the eastern skies,  
He passed through glory's morning gate,  
And walked in Paradise.

This little poem was copied by the press; thousands read it and loved it, and committed it to memory. It is an immortal picture of death. Did its author write other things?

We do not know. "The poet," says Emerson, "of all men, should not exceed his inspiration."

Mr. Whittier once remarked that the wonder of the times is not that we have so few great poets but that we have so many poets who have produced beautiful things.

For some fifteen years we read the poems offered to one of the most popular publications of the country. This experience revealed to us some curious laws that govern poetic success, or rather verified the old Latin truth that the poet is born and not made, and that poems that the public will receive must be inspirations, and such usually come unexpected and unbidden. "Listen to the voice of the morning," says one, and another author has sung, "Be true to the dream of thy youth." These principles are true of poems that reach the heart. It is the poetic seed of the young mind that flowers and bears fruit. Often also it is some crude inspiration of youth, matured and evolved. "Hannah Binding Shoes," when first published attracted no notice, an evolution of it won all hearts. Poe's "Bells" was at first a two stanza piece published in a newspaper or magazine; the evolution of it became an immortal voice. Bryant's "Thanatopsis" was an evolution.

Ambition cannot write true poetry. No amount of ostentatious eloquence, of rhetoric or rhythmic skill or glittering artificiality can produce poems that will live.

The clubs of our great cities that discuss literature in such a pedantic manner do not produce poets more than hot-houses, oaks or magnolias or orange trees. Rose gardens do not come from conservatories; nor the sky song from the gilded cage.

When a poetic mind ceases to struggle to produce what is artificial, a true poem often comes to it. Out of all Rousseau's music, only "Rousseau's Dream" lives to-day. Out of all the library of true poetry that Pleyel wrote, "Pleyel's Hymn" is almost the only thing to recall the existence of the prolific composer. Barlow wrote epics, but about all that the world recalls of him is his "Ode to Hasty Pudding." Of Charles Lamb's brilliant writing, the minor note of sadness alone dwells in the popular ear,—

All, all are gone, the old familiar faces.

Percival's "Ode to New England" only remains in popular esteem, though he was once the American poet.



Many poets only live in a song which was an accident of their large poetic plans. The world wants only what the poet has lived and felt and been compelled to write. Again, it is poems of the heart and not of the head, and the language of the heart and not of the study that the world most loves and puts into its treasure houses of jewels.

"A little diamond is worth a mountain of glass," and one true poem that voices life is worth volumes of rhetoric.

The poetry that helps the world is the birth of noble thoughts, and this can only come from noble living. A man cannot be more to the world than he is in himself. Most long lived poems are born in suffering. The true poet has usually felt sadness in some form, and often has had deep experiences of it. It is the suffering heart that sings for mankind. "My compositions" said Schubert, "are the result of my abilities and my distress, and those that distress has engendered appear to give the world more pleasure."

Longfellow once told me how he wrote "The Wreck of the Hesperus." He had been reading in a paper about the suffering on the coast after a recent terrible storm. The narrative touched his heart. The words "Norman's Woe" seemed keyed to the tale of woe itself, and the words haunted him. He went to bed, but could not sleep with so much pity in his heart. He got up to write because he was compelled to write, and the poem came to him in whole stanzas.

Phoebe Cary once returned from church with a deep sense of her spiritual interests and sat down to think of life, its sorrows, hopes, and future. She was in the mood to write a poem, but she did not know it. The inspiration to write compelled her to take the pen, and there flowed from it

One sweetly solemn thought  
Comes to me o'er and o'er.

In like manner came "Lead Kindly Light," to Newman on the Mediterranean.

Poems may be the productions of great events and emotions, but as a rule they come stealing into the passive moods of life. The writer does not recognize them but thinks that he has only made a record of his own experience. He gives them to the press, and the world finds that the words are the true expression of its own thoughts and feelings, and learns them as the language of a better life and a deep experience.

When a person has written one successful poem he commonly writes other poems, and collects the whole in a book, perhaps naming the book from the venture that has made his reputation. Such books are as a rule not successful; they do not have a sale large enough to pay for the plates. Few publishers will accept a book of poems without a guarantee from the author, and thus many minor poets pay for their own plates and hold their copyrights.

But while this is true of the collection of the new author's poems, it is true of collections of successful poems by different authors. Books of favorite poems are, as a rule, popular, especially if well edited and attractively presented. Such books as "Songs of Three Centuries," "The Changed Cross," "Single Famous Poems," and nearly all collections of ballads and songs meet with public favor, and increase each writer's reputation and influence, if it bring to him or her no money. The publisher of poetry profits not by single flowers but by bouquets of flowers.

True poetry is not an acquired art; it is life, and as in all things else, that which is the most sympathetic and spiritual has the largest influence and longest survives. The realist in poetry, and the impressionist does not long live in the experiences of men unless like Wordsworth he made his realism and impressions the medium of spiritual truth. It is righteousness that is immortal, and the world expects the poet to be a worker in the golden mines that enrich the world. He must have a clear vision and a pure heart. "If I write to do any good," said Miss Havergal, "a great deal of living must go to a very little writing."

Miss Havergal gives us a view of one of the experiences that produced a poem that the world loves to read and sing:

Perhaps you will be interested to know the origin of the consecration hymn, "Take my Life." I went for a little visit of five days. There were ten persons in the house, whom I desired to turn to the helps and comforts of a religious life. He gave me the prayer, "Lord, give me all in this house!" and He did! Before I left the house every one had sought a spiritual life. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration, and these little couplets formed themselves and chimed in my heart one after another, till they finished with, "Ever, only, All for Thee."

To the young newspaper poet let me offer this advice :

(1) Send to the press only the poems that you have lived, and that have come to you as inspirations.

(2) Keep such poems a year, and rewrite them many times before publishing.

(3) Poetry is the highest of callings. No man exceeds the poet. Never think of the poetic faculty as a trade or a means of earning money.

(4) So live that your inspirations will grow. Follow your better self in all things for the sake of your art and its influence on others. Art for art's sake is well, but art for God's sake and a help to humanity is better. It is the spiritual gifts of poetry that are the world's jewels, and among the best gifts to be earnestly coveted none exceeds those inspirations that make one feel for humanity and lead one to listen for truth at the golden doors of God, and speak these experiences in the music of verse.

#### AT EASTER TIME.

BY LUCY E. TILLEY.

BEHOLD the mystery of creeping things !  
 A little spinning and their day is spent,  
 A dreamless rocking in the silken tent,  
 And then the glory of up-bearing wings.  
 Behold the mystery the brown earth shields !  
 A little sowing, a swift touch of death,  
 An unseen stirring of some quick'ning breath,  
 And young grain covers all the barren fields.  
 A troubled toiling, a few weary tears,  
 A little loving, seeming scarce begun,  
 And night falls swiftly and our day is done.  
 Love only dies not ; through deep sleep it hears  
 The Easter chiming, spreads its wings abroad,  
 And rises swiftly to the feet of God.

#### FROM CATHEDRAL TO CATHEDRAL.

BY ELIZABETH ROBINS PENNELL.

##### FIRST PAPER.

NOT long ago I was asked to map out a route for a three months' trip in Europe by a fellow countryman I did not know. He left the matter entirely in my hands ; apparently he had no tastes to consult, no preferences to consider. People who care so little where they go or what they see, need but to pick out all the largest towns and most popular baths and sea-shore resorts, where they are sure to find modern hotels as characterless as themselves. But with most Americans there is such a volume of associations with the very name of Europe—it is such "a land of promise, teeming with every thing of which their childhood has heard or on

which their studious years have pondered"—that the difficulty is to plan a journey which will include, if not all, at least that which is best worth seeing. Guide-books, with their hundreds of routes following the main railways, are of little use ; you must know where you mean to travel before you consult them, or they will but increase your indecision and overwhelm you with the number of places to be visited.

In this difficulty, before ever you start upon your journeying, it is best to study the subject for yourself, not in Bædeker or Murray, but in the books—the novels and poems and chronicles—you most love, and from them settle upon a course, because of its spe-

cial associations. There is nothing that can add so much to your pleasure. I know of all my wanderings none have been so delightful as when I followed Chaucer's pilgrims to Canterbury or Dick Turpin to York, when I rode after the sentimental Sterne or walked in the footsteps of Dr. Johnson. Many journeys of this kind, of course, can only take you short distances and over limited areas. But I know one with a special object which will carry you all over England; from one end to another, through the loveliest stretches of the lovely English country, and to the most picturesque and historically famous villages and towns in all the land. This is the tour of the Cathedral cities. I need not add that the perfect way to travel from one of these cities to another is, not by train, but on foot if you care for walking, in a carriage, or best of all on a cycle, over the highways and up and down the green lanes, stopping at little out-of-the-way, forgotten villages, each with its tiny inn facing the green and its church tower showing above the thatched or red-tiled roofs, and passing by old gabled, time stained farm-houses with their big barns and shady pools where the cattle and geese meet in the long evenings.

One year we spent seven months going in this fashion from London to Durham, stopping many weeks at almost every Cathedral town on the way until we got to know it well. And perhaps just an outline of that seven months' journey—which can be taken in as many days—may suggest a little of its interest and pleasure and so help to send others upon the most beautiful trip it ever can be their good fortune to take.

We left London one August afternoon on our tandem tricycle. It was Bank Holiday, I remember, and the streets in north-western London—in St. John's Wood and Kilburn—and then the suburban roads and country lanes were crowded with holiday-makers, and many were the bicycles and tricycles we met. We were bound for Ely, by way of the North Road over which Dick Turpin took his ride, famous for one hardly knows what, and the house in Bloomsbury from which we set out was almost in sight of the Old White Hart inn, where Dick himself a hundred years before had started. There is another road that can be followed to Ely, along the river Lea, where Izaak Walton once went fishing, and through Waltham Abbey, where one of the crosses, which King Edward set up at all the

places where his queen, Eleanor, in her coffin rested on her last journey from Lincoln to Westminster, still stands, making one wish Charing Cross had met as kind a fate. But as the highwayman was for the present our guide, we at least kept to his route at the start, though I must confess many were the times we afterward turned from it to see beautiful churches or fine old houses within easy reach.

Indeed, no sooner had we come to Barnet, the pretty village on a hill which, whatever may have been its history is now best known as a favorite haunt and headquarters of English cyclists, than we forgot Dick to go out of our way to St. Albans, where there is the fine old abbey church, of late years dignified into a cathedral, and ruined by the restorer far more hopelessly than if it had been left to the destruction from neglect which threatened it early in the century.

Like Barnet, the village of St. Albans stands upon the hillside looking down upon the rich meadow land with its hedges and beautiful trees, and many are the old houses that even now line its streets. It is a characteristic English village with its stirring memories of the past and quiet life of the present, and in its stones is to be read all English history. It has its legend (what English village has not?) of the saint who was the founder of its church and its greatest glory. He lived long before the time of Augustine and the blossoming of the thorn at Glastonbury, when Romans ruled in Briton. He himself, Albanus by name, was a Roman and a pagan dwelling in St. Albans, then Verulam, the first Roman city founded in the country. But one day, during the great persecutions of Diocletian, a priest took refuge under his roof, and Albanus not only would not give him up, but converted by him to the true faith, disguised in his priestly robes, went forth to die in his place. Upon the spot where he was martyred a wooden chapel was later built, and it grew into the simple Saxon church, to be remodeled by the far greater Norman architects, who set up those massive piers and arches, which survived the artistic and religious zeal of the builders of the two centuries which followed—the two greatest in the architectural history of England—the fury of the iconoclasts of the Reformation and the Commonwealth, and the entire indifference of the ages which came after, only to fall gradually before the relentless restorer

of our own time. But to the latter is due the fact that this, once the finest abbey church in England, is interesting only because of its associations and the few bits left here and there of the work of men who were giants of architecture.

The church really was in a bad way some fifty years ago, and many were the devices by which it was propped up. I agree with Ruskin, in this one respect at least, that it is better to let an old building even fall into a picturesque, ivy-covered ruin than to rebuild it after the fashion of modern architects, and thus destroy all the beauty of tone and color, all the softening of sharp outlines and too well defined details which it has taken so many centuries to add to the beautiful work of its builders, and, indeed, which time alone can add. But not long ago, a certain wealthy man who took no pleasure in spending his money on horse-racing and gambling tables, as do too many of his kind—and this was decidedly to his credit—devoted himself and his wealth to St. Albans—as decidedly to its disfigurement. By his choice, fewer people may have suffered, but the loveliness of the church has gone forever, and in it regret almost does away with one's pleasure in what little of the old building still remains.

We did not stay long in St. Albans, but it was not because we did not want to. In a month one could not exhaust its interest, and the fairness of the surrounding country, where footpaths cross pleasant fields and lanes wind between elms to villages no less picturesque. It was through these lanes we rode on to Hatfield and to Hatfield House, that wonderful old Elizabethan mansion which for generations has belonged to the Cecils, the head of whom is now Lord Salisbury.

Through the village you climb up the steepest possible entrance to the gateway, not the main one, however, by which you are not admitted. But it matters little how you enter when you are given the freedom of the great Park, where deer wander and the long glades open to the blue distance, and where on the soft turf still fall the shadows of the fine old trees under which Elizabeth Tudor so often walked when her sister queen held her prisoner at Hatfield. There is one which marks, legend has it, the limits of her prison, and beneath its branches she waited in her hour of triumph for the guards who were to form her escort to London and the throne.

There is no more pleasing feature in English life than the throwing open of these great estates by their owners to the people. It may be public opinion has had much to do with this custom, but even so their generosity must not be dismissed too lightly. You can also, during the absence of the family, go into the house to look at its old hall and bed chambers where kings and queens have slept, its beautiful paneling and carving, its tapestries and portraits. It is strange that of the many tourists who flock to Hadden Hall and Chatsworth, so few, comparatively, come to Hatfield, equally well worth seeing, and within but a half hour's journey of London.

Again by quiet lonely by-roads, we journeyed on, now following our guide Dick, now forgetting him, and passing no far-famed place until we came to Cambridge. But every moss-grown cottage, every antique farmhouse was a picture, the grass by the road was reddened with poppies, and on either side, green and golden fields rolled away, fading on the horizon into the soft blue haze which bounds every English landscape. It would be a pleasure to ride through this beautiful country, even if you did not know the road was fast bringing you to the town or church or manor-house which you have known all your life almost, but which once seemed as unattainable as the Earthly Paradise or the Garden of the Hesperides.

And what paradise or golden land, dreamed of by the poet, was ever as fair to look upon as Cambridge with its spires and towers about which cluster memories of all that is best in English life? Well as we may have thought we knew it before ever setting foot upon its streets, its actual beauty came as a revelation;—that beauty made up of old time stained and mellowed college walls, of open quadrangles where roses often bloom, of great towered gateways and wainscoted halls and lofty chapels, of the wonderful "backs," where tall elms shade the long paths up and down which walk undergraduates, book in hand, and graceful bridges are thrown across the little Cam, flowing sluggishly and slowly through the greenness. I would advise visitors to do as we did, and leaving at the hotel their cycle, if they have come on one, take a boat and pull up the stream below the colleges and the shady elms; until this is done you really have not seen Cambridge, the loveliest place in all the world, but for Oxford.



Between Cambridge and Ely stretches a great level tract of country with tiny streams and little rivers running across the fields, beneath slim, tall trees such as Raphael would have loved to paint; the old men knew well what was most beautiful, and the graceful Italian trees which rise in their backgrounds are not unlike those which follow the windings of the streams of the fen country. For gradually, after you leave Cambridge behind, you get into the fenland, once all swamp or "broad meres dotted with a million fowl, while the cattle waded along their edges after the rich sedge grass, or wallowed in the mire through the hot summer day"—the meres whose romance Charles Kingsley has written in "*Hereward the Wake*." Even now, as he says, they have a beauty of their own, these great fens, though they are dyked and drained, tilled and fenced, a beauty as of the sea, of boundless expanse and freedom. Between Cambridge and Ely but one village and a few houses broke the beautiful monotony. But the sun was just low enough to fill the west with a golden glory, and on this flat land there are such sunsets as can be seen nowhere else within these isles. And as we rode on, a minster rose over the fen, amid orchards, corn fields, pastures, with here and there a tree left standing for shade. It was the Isle Ely, one of the few islands "painted with flowers in the spring," the old monks so dearly loved.

We stayed in Ely two or three weeks in one of its inns, the George. Nowhere do you feel so intensely the conservatism of England as in its inns; their customs never change. Big modern hotels may go up in the large towns; London may have its Metropole and Grand and Victoria, differing in little from the great hotels of New York or Paris; but the old inns in country towns still go their ways, heedless of new fashions or innovations, ready to borrow only the new prices, so that in a little country inn you often pay as much as you would in the city. In them you are sure of a clean bedroom, often with spotless dimity curtains over the bed and at the windows, and "the linen looks white and smells of lavender," as in the Thatched House, where Viator and his good master Piscator rested after their labors; and you are as sure of bacon for breakfast and a joint and tart for dinner. And woe unto you if you are enticed into taking the head of

the table, for then you will have to carve for all the assembled guests, who throughout the substantial meal will sit in solemn silence. But as a rule guests are few; the inns are principally kept up by commercial travelers who make them their headquarters, and who are so exclusive one wonders if that is why they have been made a jest of by so many a painter; they have their own dining, or coffee, room, as the English call it, and when the great bell rings for the noonday dinner, few are the outsiders allowed within their holy precincts. The general coffee room, if you do not hold it in state by yourself, you share, perhaps, with farmers who have come into town from all the surrounding farms for market-day, or else with cyclists, for one great good which has come out of the sport of cycling is the new life given to old country inns and posting houses which were fast languishing, and might otherwise have disappeared forever.

Ely is the sleepiest of sleepy country towns. Your only amusement, your only occupation is to wander about the Cathedral, but you need no other; for your own enjoyment you cannot get to know it too well. To come in the morning to a cathedral, to follow the verger through its aisles and chapels while he tells the story he has told so many hundred times before, and then to take the next train to see the next sight on your route, is to go away knowing as little of it as when you came. You must see it at all hours; in the morning when sunlight streams into old Norman nave and choir, on the white robed boys singing as sweetly as the monks of old; in the late afternoon when the shadows creep slowly in, as again they stand in their stalls chanting the vesper psalms and anthem; you must wander in the quiet of the day over the beautiful green under the heavy gray walls with the wonderful lantern rising far above, or linger in the grave-yard when from the chapter house come the faint voices of choristers at practice. You must look up at the west front, with its great tower, a landmark for all the fens around, and its ruined north wing, until you feel the charm of this suggestion of neglect deplored by every guide-book—a charm not unlike that of many an old grass-grown court in the deserted hill towns of Italy.

Inside, the Cathedral is almost too well cared for. Nothing remains of the old church of the beautiful, gentle Etheldreda, the virgin

saint for whom the Saxon monks in their desire to honor her, turned traitors to their people, as you may read in Kingsley's tale. The great piers and arches, the oldest parts of the building, date back to the Conqueror, and chapels and choir are the work of thirteenth and fourteenth century architects. Of old, the church was rich with decorations, with brasses and elaborately ornamented tombs and shrines shining with gold and silver to which flocked the faithful from north and south, from east and west.

All these decorations were swept away by the Puritan storm of reform which burst nowhere in greater fury than here in the fen country; it was in this very Cathedral occurred that ever memorable meeting between Oliver Cromwell and Mr. Hitch, but for which the latter would have been unheard of until this day. As Carlyle has recorded that meeting, no one can forget it. Mr. Hitch has been warned to forbear his choir-service but pays no heed to the warning, whereupon enter Cromwell, the Governor of Ely, and "with his hat on, walks up to the choir, says audibly, 'I am a man under authority, and am commanded to dismiss this assembly,'—then draws back a little that the assembly may dismiss with decency. Mr. Hitch has paused for a moment; but seeing Oliver draw back he starts again: 'As it was in the be-

ginning'—!—'Leave off your fooling and come down, Sir!'"

Not even when the Isle of Ely formed a Camp of Refuge for all the Englishmen who refused to bow the neck to the Norman conqueror, did the Cathedral witness a more notable deed than this, though I think for it, Mr. Hitch deserves a tribute of praise rather than Cromwell, to defy whom just then meant no small bravery. There has been an effort to make up for the decorations, lost in those days, by modern frescoes; but instead of the work, as in the French Pantheon, falling to the greatest artists of the age, it has been left to philanthropic amateurs, and the bare vaulting of other cathedral churches cries out against these fruits of mistaken zeal.

But you do not even yet really know Ely; you must wander far from the little town, rowing down the pretty winding river, and from it look back to where, framed in perhaps by two graceful trees with branches meeting overhead, the tall gray tower rises from its hill-top against the sky; or else walk along one of the many country roads, here and there passing a great windmill, its long arms sailing with the wind, or a reeded pool, all that is left of the old, endless meres or swamps, though when you turn, you see, even as did Saxons and Danes and Normans of yore, the island standing solitary in the fens, lifting its fair minster tower to heaven.

## A STUDY OF SPIRITUALISM.

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AMERICA is said to be the land of sects, and certainly we have religious divisions enough to enable any but the most fastidious to make a choice. But it generally is forgotten that very few of our sects are of American origin. Even those which have the greatest appearance of originality, usually will be found to be no more than modifications of what has been imported from Europe on some of the many lines of immigration, which have enriched us with all that the Old World has to give.

It is not much to our credit as originators of new faiths and religious parties that the two creeds which may be claimed to be of purely American origin are among the most

objectionable we have, — Mormonism and Spiritualism. The latter had its forerunner in the queer performances which took place among the Shakers in 1837-1844, which led to their publishing a new Bible for the world. These were followed by the formal beginnings of Spiritualism in parts of western New York, the Fox sisters at Hydesville, near Rochester, in 1849, making the widest impression, and doing much to give the new belief its permanent character. On their coming to New York in 1850, they fell in with the Rev. George Bush of the Swedenborgian Church and with Andrew Jackson Davis, the Poughkeepsie Seer. From these two sources have been derived what may be called the specula-

tive elements of American Spiritualism, the Pantheism of Davis having attained a greater prominence in it than the Swedenborgianism of Bush.

As is well-known, the Fox sisters, now Mrs. Kane and her sister, have declared the manifestations of which they were the agents were fraudulent from the first, as the rappings by which they pretended to receive communications from "the Spirit World" were produced by skillful manipulation of the joints of the foot and ankle. Many good people thought this exposure would make an end of Spiritualism, but the expectation was not well-founded. The delusion possesses a vitality which is not to be reached in this way, and, indeed, no fact is more remarkable in its history than its continuance as a belief after repeated exposures of the fraudulent practices of its representatives. This shows that it answers to some want in human nature and has on its side some genuine facts of experience, which no exposure will affect.

One of Novalis' profound sayings is, "Where the gods are not, the ghosts walk." Unbelief opens the way for superstition, by denying to the human heart that communion with God in which alone it finds rest. Spiritualism is the fruit of materialism, a reaction against the teaching that the bound of human experience is a dead wall separating the world of the senses from all reality beyond it, and capable only of giving back echoes of human aspirations. It was when this scepticism began to disqualify men from dealing with the spiritual evidence of supernatural facts, that Spiritualism came to the front with its materializing proofs. It was when the heavens grew as brass above men's heads, and the light and leading of God's Holy Spirit began to seem to them a lost thing, if it ever existed, that communion with the spirits of the dead was held out as a substitute.

The alleged "revelations" of Spiritualism all stamp it as the work of an age of doubt, trying to create a faith for those who have no other test of truth than the senses. The personal Center of the spiritual and heavenly world, the Intelligence at the heart of things, occupies but little place in its teachings. In many instances God appears as a shadowy form, such as a crude Pantheism would imagine Him; in others, He is not even named in the account of what awaits us beyond death; and at least one writer elaborates a scheme of Spiritualism, which is avowedly atheistic from G-Apr.

first to last. The "Spirit World" is thus found to be no more than an indefinite prolongation of this we now have, with no real solution of its perplexing problems.

The relation of Spiritualism to the current scepticism of our age is seen in its exultant proclamation of the universal progress of spiritual existences to higher degrees of wisdom and excellence. It is on this, no less than on its sensual evidence of "spiritual" facts, that it exalts itself as superior to the "old creeds." But when we come to ask why this progress is characteristic of the next world and not of this, whether it is a result of some necessity or of free choice, we find no solution of the problem of human growth and degeneracy in its revelations. It prefers to expatiate on the extension of scientific knowledge by the "focusing of heavenly and earthly intelligence" on problems of that nature; but it is noticeable that it is the earthly intelligence which has done all the work in this field. It is true that the spirits have vouchsafed us revelations of the facts of geology and other sciences, but not one has carried our knowledge a hair's breadth beyond what was known at the time when the revelation was made. They are like Swedenborg, who undertook to tell us all about the planets of our system and their inhabitants, but missed the fact that yet another planet lay beyond those known to the astronomers of his time.

Spiritualism then has its vitality in the hunger of the human heart after truths beyond the scope and measure of our earthly experience. It is one of the innumerable attempts to satisfy that hunger with the husks instead of the bread from a Father's table. Besides this appeal to the primary needs of our nature, it professes to furnish us in its "phenomena" evidence of its power to open communication with the intelligences of the other life. But the force of this evidence rests mainly, if not entirely, on popular ignorance of many of the obscurer facts of human experience. These facts we shall classify as physical, mental, and volitional.

1. Most people who are convinced that there is something wonderful in the "phenomena" of Spiritualism, are quite sure that they know what can and what cannot be done by the unaided bodily powers. If they went to the *séance* direct from the performances of some master of sleight-of-hand, they probably would be much harder to satisfy. Within a few days after the Seybert Commission of the

University of Pennsylvania had closed its *séances* with Dr. Slade, the famous slate-writing medium, it was invited to another by Mr. Kellar, an equally famous prestidigitator. Here they saw repeated all the wonderful things Dr. Slade had offered them as evidence of the reality of spiritual communications. When they went into the room with Mr. Kellar, there were nine slates on a little stand, with a common deal table close at hand, and four chairs placed around it. They examined the table, the chairs, the stand, and especially the slates, in order to see that they had not been coated with any chemical preparation. There was no writing on any of them. When they came out, there were nine slates still, but eight of them had messages written on them of greater or less length, and one had been broken by "spirit power." Several were written on both sides, and one contained writing in a number of languages which Mr. Kellar could not read. And at no time were his hands out of sight of the three members of the Commission who met with him. When the "circle" was formed, his left hand completed it, and the thumb of his right always was in sight, while it held the slate under the table.

We positively know that the whole performance was a piece of clever trickery, whose methods were communicated to one of the three who sat with him. Why not trickery in Dr. Slade's case also? To meet this question Spiritualists have asserted that Mr. Kellar is a man of great mediumistic power, who uses this power to increase his professional reputation. But he showed us the contrary during this very *séance*, and satisfied us that the whole performance was one of substitution by sleight-of-hand. He held up a slate before putting it under the table to show us again that it contained no writing. A few minutes later a slate came out with a message on it. "You see this is the same slate," he said. I replied, "No, it is not the same." "How do you know that?" "There was a small knot in the frame of the slate you put under the table, but there is none in the frame of that slate." He smiled. But besides substitution of written for unwritten slates, he actually wrote answers to questions on slates he was holding in the way described, and his answers were not such as could have been prepared beforehand. One question he answered without knowing exactly what was meant, as a local term familiar to Philadelphians was used

in putting it. The slates on which questions were written were handed him with the writing held downward, and so placed under the table; but the writing was read, I believe, by both him and Dr. Slade by quickly turning the slate and jerking it out under shocks of "spirit-power," which always were most numerous when questions had been asked.

The chief elements of sleight-of-hand are an incredible swiftness of movement, diversion of attention, and clever use of expectation. The last may be illustrated by the delusion which attends pressing a coin in the palm of a victim, and then withdrawing it as you close his hand. Nothing will persuade him that it is not there, except looking for it. Now it is remarkable that Spiritualists actually demand that those who take part in their *séances* shall come in this condition of expectation. They say it is necessary for the right perception of the proofs they have to offer, and that a man might as well rush into a chemist's laboratory and knock his retorts and vials about while he is conducting a difficult series of experiments, as come to the phenomena with any but a spirit of acquiescence and expectancy. This we are told even by those who admit that in some cases they discovered that they had been grossly taken in by what at the time seemed to them the most conclusive evidence. And this demand is reinforced by the refusal to submit their proofs to the tests which would be exacted in any other investigation. You are invited to witness the most astonishing phenomena, and to base on them the most unlikely inferences, but you are to see them, as it were, through a dusty and dirty cellar window, while they are kept in the distance.

2. More important still are the facts of psychology, on popular ignorance of which the spiritualist trades. We all assume, until we have examined the matter critically, that thought is conveyed from one mind to another only by the medium of sounds or visible signs. And yet any one who has seen a person "magnetized," has seen thought transferred without any such medium. And most people have tried with success the experiment of making an acquaintance turn round by staring at his back. So almost every one has been cognizant of strange cases in which people dying or in great danger have been in some kind of communication with dear friends at a distance, and have caused in their minds impressions of their own condition. The book



published by the English Psychical Research Society, "Phantasms of the Living," contains abundant evidence of this.

Once let it be recognized that there is a possibility of direct contact of mind with mind, and of the communication of thought thus in conscious or unconscious ways, and half the mysteries of Spiritualism cease to be mysteries. It is generally with those who are grieving over the loss of some dear friend that the Spiritualists find an opening. Some years ago I was acting pastor of a congregation of which a member lost his wife after a long and painful illness that had greatly harrowed his own feelings. When I called after the funeral I found him in a state of exaltation; he had heard from his wife! A friend had persuaded him to visit a medium, and he was satisfied that she had placed him in communication with his lost one. "How did you know it was she?" "By her telling me a number of things that no one knew but my wife and myself!" As I told him, this was the explanation: they were known to him, and the medium first got them from him and then gave them back to him. Open a book at the hundredth page, and after you have looked, ask the medium what is the first word on that page, and she will tell you to a certainty, if she be worth anything as a medium. Then, without looking, ask what is the first word on the two-hundredth page, and she will have to guess like any one else. Sir James Y. Simpson deposited a bank-note of large amount in an Edinburgh bank, and offered it to the medium who would state its number of issue. It never was claimed.

A test of Spiritualism was suggested to the Seybert Commission, which it approved, but was prevented by various circumstances from applying. It was that the co-operation of persons likely to die be secured; that they be asked to write down a statement of some fact in their life, which was strongly impressed on their minds, and to seal this up in an envelope and give it to their attendant physician, with instructions to endorse with the date of their death and send it to us. To make the test perfect they must communicate what they have written to no one, and what is written must be a fact, not a matter of opinion or belief. When a number of such papers properly certified have been obtained, let the mediums be asked to tell the contents. If the conditions have been complied with, the element of mind-reading, as it is called, will have

been ruled out. Here are written statements, whose contents are known to no living person. If they can ascertain from their authors in "the Spirit World" what is there written, then they will have given this world the first real proof that they are in communication with that world. If they cannot do so, the just suspicions which attach to all their other evidence are confirmed.

I may say that this test has been applied in a measure already by a Pennsylvania editor. He has attended many *séances*, and has seen astonishing things at some of them. But he takes with him the slate on which his dying father tried to write a message to his children, and only succeeded in making unintelligible scratches which look like writing. The editor says that when he finds a medium who can read that message, and make intelligible its incoherent scratches, he will think the wonderful things worthy his attention; then and not till then. But he has not found one.

3. The third form of popular ignorance on which Spiritualism trades is our ordinary conceptions of the limits of will-power. We assume that the human will can move matter which forms part of our bodies, and other matter which we bring into contact with our bodies and that it works on other wills only indirectly by argument, persuasion, and the like. This is true enough for ordinary situations and for normal and healthy people; but it is not universally true. The direct influence of one person over another often is of a kind which is not to be explained in this way. A Napoleon influences his own generation to an extent which begins to puzzle us, until we remember that the keenest observer who ever met him said of him there was "something daemonic in the man." Goethe felt the inadequacy of our common notions of volitional influence to explain such a man.

A former member of the Irish police, a man of marked sobriety and trustworthiness and of little imagination, told me a story that may illustrate this. He and two others were directed to proceed to a village near Dublin, to take possession of the gate-house on the residence of a gentleman named Wilson, and to stay there all night. They did so, and as they sat around the turf fire, with the light of a candle, telling stories and comparing notes, they were put out of the house by a force which they could neither see nor feel except in the common sense of a deep horror, and a common impulse to get up and go. They

found themselves standing in the middle of the road, "staring in each other's faces like so many fools," he said. Up to that moment they had had no communication by word or sign on the subject, and then not one of them suggested that they should go back. They afterward found exactly the same thing had occurred a night or two before this to the former tenant of the gate-house, with whom Mr. Wilson had quarrelled, but whom he could not eject until the lease expired. And they were told that he bore the nickname "Wizard Wilson" in the neighborhood, and that no servant would stay with him an hour longer than he must. But they were so ridiculed by the other police that my friend gave up his place on "the force" and came to America. Mr. Wilson was a village Napoleon.

Can the human will act directly upon matter not in contact with the body? That is a question I asked Dr. Slade, but the Spirits (i. e. Dr. Slade) failed to read the question from the slate intelligently after two trials, so I got only nonsense as an answer. If it be possible, then the famous experiment of the London Dialectical Society, which constitutes the residuum of the evidence they collected after we have applied the foregoing tests to it, is capable of explanation without the intervention of Spirits. And by the same explanation we find the clue to any genuine slate-writing, if such there be. The Seybert Commission found none that was genuine, and they got Dr. Slade's warrant for denying the extraordinary stories of his performances with locked-slates, which constitute a large part of his fame.

Much better established is the fact that our ordinary notions of the way in which our wills act on matter in contact with our own bodies, are short of the truth. The phenomena of table turning, table lifting, and table moving, so well established by the experiments of Count de Gasparin and others, who neither are Spiritualists nor admit any supernatural explanation of these occurrences, place this beyond doubt. But when once these things have been done without the intervention of a medium or the aid of Spirits, they cease to be part of the evidence of Spiritualism for any intelligent and well-informed person. That in these cases and in the manipulation of the toy called planchette, the only spirit at work is that of the operator, even when there is no conscious volition on his part, is

proved by many cases of incidental evidence. A friend of mine was holding her hands on planchette, along with another friend, when it was asked to write her name. The result was puzzling at first, but closer examination proved to be a compromise between "Elizabeth" and "Lizzie," the former being present to her own mind, the latter to her friend's. So in another case planchette tried to write both "shell-barks" and "hickory-nuts" on being asked what were those on the sideboard, and for the same reason. Exactly how the will operates in these cases nobody can say, nor what are the limits of this unconscious volition, although Professor Faraday's investigations of unconscious muscular action have done something to make it intelligible. But the fact is ascertained, and it accounts for much that the Spiritualists rely upon as evidence.

It may be said that there are a number of still more astonishing things which occur at the *séances*, and for which I have given no explanation. I am satisfied that most of these, such as materialization, levitation, spiritual photography, playing of musical instruments without hands, and the like, are accounted for by the sleight-of-hand explanation with which I set out. Certainly no well-authenticated case of these things was brought before our Seybert Commission, nor is there any evidence of their occurrence which would satisfy those who are accustomed to scientific investigation. And the number of cases in which they have been proved fraudulent is legion. On no such foundation can we rest our faith in a revelation of "the Spirit life."

Spiritualists, while they almost all reject the Bible as a rule of life or an authority for belief, make much of certain occurrences it narrates of the spirits of the dead returning to this world (1 Sam. xxviii., 11; Matt. xvii., 3; xxvii., 52-53) as proving their case. It is not necessary to be sceptical as to such occurrences either in Scripture times or our own, as they prove nothing for Spiritualism. Even if it be possible for the dead in some extraordinary cases to reappear, this by no means proves that there is a machinery by which we can hold communication with them; and the express prohibitions of resorting to such a thing (Deut. xviii., 10-11; Isaiah viii., 19; Luke xvi., 31) is enough for those who accept the Good Book as an expression of divine wisdom for our guidance.

It is pleaded by some good people that the phenomena of Spiritualism are well-timed as a corrective of the scepticism which calls in question the existence of a life after death. For us our Lord's saying is final on that point: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Very finely does Mrs. Oliphant expand the teaching of this verse in her "Beleaguered City," in which she supposes that the deceased relatives of the people of a French town of our own times are troubled over the scepticism which has become almost universal. They are allowed to come back and to take possession of it, and by many signs to indicate their presence even to the extent of expelling the people from their homes. But only those who already believe, read the signs aright. The rest are merely dismayed and confused, and they let

the whole thing slip out of mind and become a subject of dispute and doubt within a few weeks afterward. It is not ghosts, but living, consecrated men that God uses to build up His kingdom. Nor does the kind of life led by the generality of those who profess to share in this ghost-revelation furnish proof that in it there is spiritual efficacy to cure the world of its unbelief and its sins.

To a genuine Christian, Spiritualism is *unimportant even if true*. He who has the guidance and friendship of the Spirit of God, has no need to seek of the dead, or of those who profess to deal with them, for light and leading on the problems of his existence. And he who has the faith that his dead are in the Lord, and are at peace, will have no craving to disturb that peace for the indulgence of a useless curiosity.

## THE UNSEEN THREADS.

BY MRS. CLARA DOTY BATES.

THERE is a Fate in Norseland fable,  
Who sits and spins in the sun;  
And though her wheel is swift and whirling,  
No visible work is done;  
Nor thread drawn out by her arm's deft  
labor  
Is seen by any one.

A gossamer for the busy spider  
Will show at her spindle's tip,  
And the dull worm has a silken fiber  
Ever upon his lip,  
But never a loop, even fine as moonbeam,  
Answers her workmanship.

Yet strong as a triply-twisted cable  
In truth is her spun thread,  
For it binds her where she sits forever  
Helpless as is one dead,  
All but the foot upon the treadle,  
The distaff-arm outspread.

And so must she toil and toil incessant,  
That Norseland Fate, and feel  
A web she can never see entangle,  
To the humming of her wheel,  
Her limbs, her heart, as would gyves of iron  
Riveted on with steel.

Even so do we from Life's full distaff  
Spin in the morning light  
Threads strong as a triply-twisted cable,  
Yet to the eye so slight  
They are not worth our happy heeding,  
Even while they bind us tight.

Even while are heart and soul and body  
So wound and inter-wound  
With the Habit's viewless snare, we are  
pinioned  
Fast to the evil ground.  
Yet still will the foot upon the treadle  
Keep the wheel turning round.

## EDITOR'S OUTLOOK.

### CAN I ENTERTAIN?

As far back as history takes us we find men breaking bread together. We find, too, that those who eat the bread feel themselves under obligation to those who furnish it, and that they are quick to improve an opportunity to return the favor. From some such rude beginning came the laws which govern social courtesies to-day. It is sometimes complained that these laws are artificial and false. Give us spontaneous social life, the disgruntled cry. If the mooted regulations are analyzed we find that they are controlled by two principles: hospitality, which uses each opportunity to show courtesy, and gratitude, which never fails to return a favor received. Modern social etiquette is often abused, no doubt, but a little reflection will convince anybody that its principles are sound, and that its growth has been natural.

Society is a union of congenial people for the sake of enjoying one another's companionship, stimulating one another's ambitions, sharing one another's ideas. It is feasible only when everybody interested does his share of entertaining. Society says this share shall be in proportion to what one gets. She says that he who would give, must receive; that no person, no family, is excused from this law. Now if this is not spontaneous sociability, it is good sense. It may not be a sentimental plan, but it is a practical one, which is much more to the purpose.

There are many persons who complain that they cannot meet this rule. They want to go but they claim they cannot return favors. The usual excuses are that they have no homes, that they never have entertained and that they fear to begin, or that they cannot afford the expense. "I am a homeless, self-supporting woman. What can I do?" "I am a bachelor. What can I do?" pleads one class. Some of the most charming social centers we ever have seen were the simple parlors of self-supporting women. They were scrupulously honest in returning every social courtesy extended, and because they were so careful they were invited frequently. By their cordiality, their bright ways, their intelligence, they gave a charm to their poor

quarters which no amount of money could have provided. They paid their way in social life and held a recognized place. There are old bachelors to whom the circles in which they move owe much of their brightness and interest. They are the counsel of the elders in social questions, the guardian of the young girls, the delight of the children, the refuge of the wall flowers. They know that a concert or lecture party is a fair exchange for a dinner party. They know that a half-Bohemian little supper in the private parlor of a hotel, presided over by a married lady friend, will compensate their circle of young lady friends for their invitations to call and to parties. They know that a bachelor's picnic is the most charming of all picnics. And so they hold their position in society, without imposing on the good-nature of their friends or compromising their own self-respect. "No home" is not a sufficient excuse to release the person who wishes to go in society from paying his society debts.

Persons who would willingly entertain generously but who never have done so, dread to begin. They fear they will blunder. They feel awkward. They are unwilling to show themselves less familiar with social practices than their neighbors. This is supposing that the vital point in entertaining is the appearance or style,—a shoddy idea. A spirit of genuine hospitality, a desire to gather one's friends about, and to give them as pleasant a time as possible is the essential point. It will be an unworthy guest who will go away from the gathering where such a spirit prevails and criticise the style. Nor does the house and its arrangements have nearly the weight that many think. You must return what you receive, but return only in good-will, in effort to make others happy. It is not asked that in exchange for a glimpse of somebody's family silver, you display Sèvres china, or that you receive in a satin-hung room because you have been received in one paneled in rosewood. Again, if the house is too small to accommodate forty guests, it may hold twenty, and twice twenty are forty. The variety of social entertainment is great and a house which will not allow a dinner



party may permit something less ambitious.

The supposed cost of entertaining hinders many persons. The money cost lies in the refreshments, the decorations, the favors, the hired entertainment, which are offered the guest. Now, "decorations, favors, and hired entertainment" are none of them necessary to a successful dinner, lunch, or evening party, and the refreshments may be as simple as the hostess has courage to serve. People of sense and taste go into society for other reasons than to feast, to look at beautiful flowers, to carry home dainty souvenirs, or to listen to paid musicians or elocutionists. They go for the sake of the good-fellowship to be found. If a hostess will see that her friends enjoy themselves, her dinner may be as simple as Madame Roland's to the ministers of the French Cabinet, one of which when three members of the cabinet were present is said to have cost *fifteen francs*. She may give a party and furnish nothing but bouillon and wafers or coffee and sandwiches. She may tender a reception and as the late Emperor Frederick of Germany did when a young man of limited income, serve nothing but a cup of tea and a thin slice of bread with marmalade. It is the spirit not the style or display which is the real essence of entertaining. If the spirit of hospitality exists, there is nobody who cannot entertain acceptably, even royally, however humble his home and narrow his purse.

#### GOOD MEN IN POLITICS.

How shall we improve the public service? Why do church people think the political arena is not the place for a good man? Is patriotism a lost virtue? These questions were suggested to us the past year as we watched a friend whom professional politicians, respectable citizens, rumsellers, Republicans, Democrats, and Third Party men were urging to become a candidate for Congress. Factionists joined them, who claimed that it would introduce a better era in the politics of his particular Congressional district. Some of the most eminent political men in his state and in the nation offered the aid of their influence, until it was evident that he could be nominated and elected, if he would give his consent; that, too, in a Congressional District which does not nominate by a delegate convention; but under a system where every member of the party

goes to the polls and casts his ballot direct for the man he would have stand as his candidate. The majority of the votes thus cast or a plurality (if there are more than two candidates) makes a man the nominee of his party. Other work of great importance which demands our friend's close attention led him to decline the use of his name. He did not refuse because in past years he had filled the office of a pastor in the church, nor because he was allied with various branches of the Christian church in a great educational work. His only reason was that his time and labor were mortgaged to enterprises he believed of greater importance to the public good.

As soon as it was known that he declined to have his name used for Congress, a prominent minister wrote him after this fashion: "My Dear Friend,—Glory to God! Hallelujah! I am glad you are not going to run for Congress." Another preacher wrote a letter which ran thus: "Dear Sir,—I met our friend the Rev. Dr.—, who said we ought to hold a religious jollification meeting over the fact that you are out of the Congressional race."

We state the foregoing ebullitions as a background for the presentation of some observations we made while this friend was talked of for more than a year for Congress.

The churches in this country are in danger of playing the rôle of antagonist to the general government while they profess loyalty. Many ministers and not a few prominent laymen seem to have lost all respect for our present political methods. They claim that it is a sacrifice of one's good name to enter political life; that no man can become a legislator, use political machinery, represent his fellow-citizens in the National Congress, and breathe the air of Washington political life without being contaminated, soiled, and spoiled for any work of moral reform or Christian activity thereafter. It is an admission that politics is so intensely demoralizing that the average Christian character now building in the church cannot stand up against it. This logic teaches us that good men should keep out of politics, have nothing to do with it. We should hand our legislation over to men of weak conscience and damaged character. Besides, it is an insinuation that men in our public service are of doubtful reputation.

We do not admit these things, nor do we concede that politics need ruin any man mor-

ally who touches it. That with some it is a game we have no doubt, but they would make a game of any organization ; a World's Fair ; the National Congress ; or the Church of God. It is not the organization but the man, who is at fault ; yet both the man and organization need the moral health of the church.

It is a dangerous tendency when our best people are at variance with our legislators ; when Christian men in all political organizations prefer a prayer meeting *always* to a caucus ; when they do not assert themselves in party politics, but leave party management to men who adopt methods which do violence to a good conscience. How shall we secure wholesome laws if good men cry down the character of their law-makers, and stand at the door-way of political parties to counsel men of character to keep out of politics ? How shall the public service be improved ? Where is there any room to hope for a better order of things ?

Moses was a politician and the leader of the church ; David was a soldier and political king, and even now leads all Christendom in Christian song ; but the policy of the church to-day is to rob the legislatures of conscientious men.

Bishops and presbyters, conferences and synods, place a minister who becomes a candidate for political office, under the ban of prejudice ; he loses caste and is reduced in his rank. The explanation is, that no great moral issue is presented for legislative action ; therefore, there is no necessity for men of high moral character to peril their good name in political battles,—but this is an explanation which does not explain. "In time of peace prepare for war." The moral questions which should be put into statute and constitutional law may be discussed in pulpits and church lyceums and fail of recognition in legislatures because they have no representatives there.

Every great moral cause upon which any considerable number of people want legislation should have representatives in our legislatures. It is both unwise and unjust when false theories deprive us of the services of good men as legislators. Is it not unpatriotic, to say the least, to hold that a minister or a pure Christian layman should keep out of political life ? The fact that the Christian church sustains this attitude to the government is a sign of the times pregnant with a variety of evils. The political creed of a large number of Chris-

tian people needs revision. No man is too good for the public service ; but this is just what the Christian church does not seem to believe and that, too, while the pulpits semi-occasionally, and especially on Thanksgiving Days, thunder against the evils of the Government. To have justice and equity in our laws, we must have law-makers who "do justly and love mercy." We say these things not of one but of all political parties.

It is to our credit that no president of the United States has disgraced his office by crime or maladministration. The history of cabinet officers, senators, and representatives, as a whole, do not make one ashamed to be called an American. All this, however, is in spite of the false sentiment to which we allude as being fostered in the churches. The day is approaching when Christian people must put more men in high places, or moral reforms that need wise legislation to carry them to victory, will be smitten with weakness and doomed to failure.

#### THE RISE AND FALL OF BOOKS.

THERE were published in the United States last year 4,014 new books ; in England 6,067, including new editions. If the average general reader will attempt to recall those of this number of which he has heard and those he has read and cares to remember, he will be surprised at the paucity of the result. If he will go through one of the great reviews which find in the books published in the leading intellectual countries, *motifs* for elaborate articles, he will be surprised to find how few comparatively were selected by them. Let him examine the French *Revue des Deux Mondes* for 1889, and he will discover that the books of a year old or less, which furnished topics to the volumes of that period, were only about forty. Of these Gouverneur Morris' "Diary and Letters" was the only one which we contributed, and from English current publications less than ten were chosen. In technical journals, he will find the percentage of really noteworthy issues is never large. He may be convinced as he carries on his examination of the year's returns that the publishers have been engaged in producing a "fountain of folly" whose spray rises only to fall. But this will be hasty judgment. We believe that a smaller percentage is really "folly," that is bad, useless, inane, than is generally supposed. That the great mass of

books scarcely outlasts the year in which they are produced is true; but that they are therefore useless does not follow.

A large percentage of the short-lived books serve a current purpose. They discuss questions of the day, and lose their interest when the question is settled or is quiescent. In 1889, the question of negro emigration, of trusts, of creed revision, of civil service, of realism and idealism in literature, led to the publication of many books, which in another year, or ten at most, will have no value save to those who wish to trace the evolution of opinion on that particular subject. These current topics lead even to much of the novel writing of the day; thus the interest in capital punishment was the cause of "Would You Kill Him?" and there are many such examples. As a rule such novels die with the subject. They serve their purpose, why should they live? They should not, unless, rare thing, they have artistic merit. Take the case of "Robert Elsmere." The sensation it caused was quite out of proportion to its artistic quality. It took because it was timely. It described forcibly and truthfully an experience through which a great number of persons had gone and in which another great number were floundering. It found a response in the public religious life. But the book has had its day. "Looking Backward" has reached its three hundred thousandth, it is said. But this height cannot be kept. The public was ripe for an ingenious scheme which would let it out of its social disturbances. Bellamy's fascinating dream did it. When the social mind shifts its position, the book will fall out of sight.

Among transient useful books must be included those Ruskin so well describes:

The good book of the hour,—is simply the useful or pleasant talk of some person whom you cannot otherwise converse with, printed for you. Very useful often, telling you what you need to know; very pleasant often, as a sensible friend's present talk would be. These bright accounts of travels; good-humored and witty discussions of question; lively or pathetic story-telling in the form of novel; firm fact telling, by the real agents concerned in the events of passing history;—all these books of the hour, multiplying among us as education becomes more general, are a peculiar possession of the present age; we ought to be entirely thankful for them, and entirely ashamed of ourselves if we make no good use of them. But we make the worst possible use

if we allow them to usurp the place of true books; for strictly speaking, they are not books at all, but merely letters or newspapers in good print. Our friend's letter may be delightful, or necessary, to day: whether worth keeping or not, it is to be considered. The newspaper may be entirely proper at breakfast time, but assuredly it is not reading for all day. So, though bound up in a volume, the long letter which gives you so pleasant an account of the inns, and roads, and weather last year at such a place, or which tells you that amusing story, or gives you the real circumstances of such and such events, however valuable for occasional reference, may not be, in the real sense of the word, a book at all, nor, in the real sense, to be read. A book is essentially not a talked thing but a written thing; and written not with the view of mere communication, but of permanence. The book of talk is printed only because its author cannot speak to thousands of people at once; if he could, he would—the volume is mere multiplication of his voice. You cannot talk to your friend in India; if you could, you would; you write instead: that is mere conveyance of voice.

There is always a respectable amount of each annual output explained by new discoveries and by new theories. Old subjects on which new facts have been gathered or of which new interpretations have been made, may demand fresh presentation. Text-books and books of reference must be up to the latest knowledge, and so we have new ones coming out as rapidly as advance is made. When a "new school" in any thing arises, fresh books must represent its peculiar doctrines. Thus the rise of the ethical or historical school of political economy has been followed by a shelfful of treatises on the subject. As this school gives way, as it undoubtedly will, in future, to a new point of view, the fresh book will displace those now in vogue. Literary taste changes and in response come volumes to represent the new style.

So general is this displacement of books by books that one may say that every book has its day. Fortunately for us, however, there are exceptions to all rules. There are books whose day never sets, and each year sees a few—a *very* few of them. The books which do not fall embody the very essence of somebody's close thought, high imagination, laborious study. They are the best there is in that somebody. A short time ago an editor set some of the prominent men of the times at telling what books had influ-

enced them. Gladstone named Dante, Bishop Butler, Aristotle, Saint Augustine; Philip Gilbert Hamerton named as chief, Scott, Byron, Wordsworth, Montaigne, Emerson, Thackeray; Archdeacon Farrar mentioned, among others, an anthology of English poetry, Hooker, Butler, Coleridge's prose, Milton, Epictetus, Marcus Aurelius, Dante, Robert Browning. It was noticeable in nearly all cases that the books were what are called

classics, those which have arisen not to fall. Such permanent treasures may be infrequent but they do come. The great danger in the multiplicity of books is that those of the hour will usurp the place of those of time, that the reader cannot distinguish between those which rise to fall and those which rise to stay, or that if he does distinguish he will not have the nerve to neglect the first for the second class if he must make a choice.

### EDITOR'S NOTE-BOOK.

THE most important decisive actions of Congress in February were, in the Senate, the ratification of the Samoan treaty and of the British Extradition treaty, and the passage of a bill to organize Oklahoma and No Man's Land into a territory, and, in the House, the passage of a new code of rules and the selection of Chicago as the site for the World's Fair. The great debate in the first body was on Senator Blair's Educational Bill, and in the House, over the rules. Many nominations were confirmed and a large number of small bills hustled through. In committees the discussion of the removal of the Apaches from Alabama to Fort Sill, Indian Territory, the favorable report to the House of the French Spoliation Claims (for the forty-first time we believe) and the Civil Service investigation were the most significant events. Both House and Senate agreed to congratulate Brazil, and it was decided to send an invitation to the King of the Hawaiian Islands to join in the International Conference.

THE effect on legislation of the new code of rules adopted by the House of Representatives must decide their wisdom. Briefly, they allow the Speaker, in order to make a quorum, to count all the members present, whether they vote or not. They permit him to refuse to entertain any motion which he thinks dilatory—such as motions to lay on the table, to adjourn, to postpone indefinitely, to refer, and the like—motions intended to delay action on the bill under consideration. They also provide that bills presented need not be introduced in open session, and there be referred to the proper committee, but that they shall be given the Speaker and by him be referred. He has the same power in regard to communications re-

ceived from the executive department, the president excepted, and bills and resolutions sent in by the Senate. The object, of course, is to facilitate business, a thing which the House has great need of. However, those who use these rules must remember that too rapid legislation is quite as serious a matter as too slow.

THE "right of petition" still exists but has lost its old dignity. Legislators, as a rule, are less impressed than once they were by rolls upon rolls of names. The four million petitioners who not long ago asked Congress to stop Sunday trains and other interruptions of the day's rest are still unsatisfied. The presentation by Senator Blair of a tremendous list of names asking for the passage of his educational bill passed with little notice. Almost the only way to attract attention with a petition nowadays is to attach something of the spectacular to its presentation. This was done in the New York State Legislature recently, 77,000 names in favor of the Australian ballot system coming in in the form of a book eight and one-half feet thick and with the suggestive label "Volume I."

LAST October we said of Chicago as a location for the World's Fair.

Its seventy railroads make approach easy for the millions of visitors; it can entertain the multitudes; its summer climate is inviting, but its collections of the fruits of American research are very meager. The city itself is a miracle to see, but it is rather a product of the last fifty years than of the four centuries of Columbus. It may be said for Chicago, however, that it is central to our own people, and if the festival were purely national, Chicago could gather more Americans than any other city. But the celebration is designed for the instruction and entertainment of



mankind; we invite the Old World to unite with us in honoring the event which transferred European humanity and civilization to this continent. We ought to consider the convenience of Europeans.

And all the paragraph we still think true. However, there is in Chicago such a miraculous capacity for doing things that we see no reason why she should not again astonish the world and produce a Fair as great and as varied as the Paris Exposition and as truly international as the great occasion demands. Combine with Chicago's resources Mr. Barnum's original suggestion to import the mummies of Rameses II. and his daughter, and the World's Fair is certain of success.

THERE are a great many people who, as Mr. Bright once said of the Tories, "if they had been in the Wilderness would have complained of the Ten Commandments as a harassing piece of legislation." The recent recommendations of the Emperor of Germany will seem to such minds like the maddest of folly. Even for one who leans toward paternalism and socialism it is startling to be told that "it is the duty of the state so to regulate the duration and the nature of labor as to insure the health, the morality, and the supply of all the economic wants of the workingmen." Only an all-powerful and all-wise state handling none but passive workingmen can ever accomplish that, and these conditions do not exist in Germany.

THE palm for solving the European war situation must be awarded to Colonel Baron Stoffel. Never, he declares, can France be a friend to Germany until she possesses again Alsace-Lorraine. Why? Not that the two provinces are essential to her but the natural and secure boundary they gave is. Their loss has taken away her security, put Germany within twelve days-march of Paris. Controlling them, Germany is as if "holding a loaded pistol at her enemy's heart." Now let Germany be magnanimous, restore Alsace-Lorraine, taking in return a long offensive and defensive alliance,—then the two can join Italy, Austria, and Turkey in a league of peace strong enough to compel Russia to cease her unlawful ambitions. All of which is beautiful, and might be practical if Germany and France only cared more for brotherly love than they do for land and power.

How can Indians be civilized if they are not allowed to stay long enough in one place

to replace their natural love of the nomadic life with the first essential of civilized life—the desire for a settled abode? Clearly they cannot. The weak consent of the Government to move Indian tribes whenever whites become covetous of their possessions has had much to do with keeping the red man a rover. The recent stronger Indian policy of the Government has awakened hope that this sort of work had been stopped, but it seems that the Utes in south-western Colorado are in danger of removal to a new reservation in Utah by the present Congress. For some months their white neighbors have been trying to effect the transfer and even have gained the consent of the Indians. The land to which it is proposed they go is poor. It is mountainous and will invite them to wandering habits. The settlers there do not want the Indians. There is no reason for the change save to please the whites. In such a case as this the good of the Indian is of more importance than favoring the white man.

A BILL was introduced into the Ontario Legislature in February extending to the Jews in the Province all the rights and privileges enjoyed by other religious organizations. Rabid persecution of the Jews has almost ceased throughout the world. But it must be remembered that they still have not in many places religious, social, or political privileges. The above is another sign that the day is coming when all those things will be accorded to them generally.

THE new postage stamps which were placed on sale in February give us a very respectable gallery of American portraits: The 1-cent stamp contains a profile bust, after Rubrecht, of Benjamin Franklin; on the 2-cent is a profile bust, after Houdon, of George Washington; the 3-cent contains a profile bust, after Powers, of Andrew Jackson; the 4-cent contains a portrait of Abraham Lincoln, after a photograph from life; on the 5-cent is a portrait of General Grant, after a photograph from life; the 6-cent has a portrait of James A. Garfield, after a photograph from life; the 10-cent contains a portrait of Daniel Webster, after a daguerreotype from life; the 15-cent has a portrait of Henry Clay, after a daguerreotype from life; on the 30-cent is a profile bust of Thomas Jefferson, after Ceracchi; the 90-cent contains a profile bust of Commodore O. H. Perry, after Wolcott's statue.

WHEN the President's message to the present Congress was made public the *Note-Book* called attention to its strong philanthropical flavor. The Queen's speech at the convening of the present session of the English Parliament was a match for it. Like President Harrison, Her Majesty expressed a desire that the anti-slavery conference would reach the end it hoped for. She asked that the liability of employers for accidents to employees be ascertained, that the dwellings of the working classes be improved, that laws of public health in London be amended, and that the health and comfort of the army be provided for by improved barracks. The Queen also called attention to the commission she has appointed to look into the deplorable condition of the people of the Western Highlands and the Islands of Scotland.

"SHALL the Sunday-school be abolished?" is the rather startling subject lately debated by a New York club. It is melancholy to think that there are Sunday-schools so poorly managed as to give the affirmative strong arguments. If a superintendent does his work under protest, putting neither love nor brains into it, if teachers are listless and poorly prepared, if the library is filled with trash, and if the whole working force make it a point to shirk all they can, getting along with as little effort as possible, "the ayes have it"—unless, indeed, they will do the better thing, arouse themselves to a vigorous attempt at reconstruction.

EVERY one familiar with children has found in them high ideals of honesty. They have been shocked, too, at the number of lies they will tell. A recent report on Children's Lies, compiled from the observations of teachers, decides that the main causes of their falsehoods are their likes or dislikes, their eagerness to win, as in games or examinations, their dislike to be found out in mistakes or wrong-doing, and their morbid desire to attract attention or to "show off." It is noticed, too, that children think it less wrong to tell a lie to a stranger or an enemy than to a friend, that they believe if they "cross their hearts" or say "I hope to die," it makes a promise more binding and their assent or denial more worthy of belief, and that if they qualify a spoken lie by a mental contradiction, as to say after it to themselves, "I do not mean it," it removes at least part of the sin. If a child is warned clearly and

frankly against the falsehoods which come under these heads its natural honesty almost surely will assert itself.

THE People's Palace, the London attempt at realizing Mr. Walter Besant's fancy in "All Sorts and Conditions of Men," has had two years of experience. An English reviewer of this experience gives a gratifying report. In its first year over 4,200 young men and women between 15 and 25 paid the subscription which admitted them to the two weekly concerts, to the exhibitions (the fall fête and picture exhibition of six weeks attracted over 300,000 persons at one penny each), to the use of the gymnasium and the social rooms, which made them eligible to the clubs and societies and allowed them to enter evening classes at a reduced rate. In the second year over 100,000 persons used the swimming bath; 5,500 class tickets were issued for the evening classes; and over 400 boys attended the technical school. Now all of this is in poor and degraded East London. A noteworthy observation is that the people are singularly appreciative of good music, the two Sunday recitals of sacred music attracting large and sympathetic audiences. This entirely unique experiment is well worth the attention of social students.

IN Volume IX. of THE CHAUTAUQUAN there was published an article on Working Girls' Clubs from Miss Grace H. Dodge, which awakened among our readers large interest in these admirable organizations. We are glad to know that the movement is in so healthy a condition that a general convention is possible. The Central Council of the New York Association announces that it has arranged to hold a convention in April, in New York. The object is the discussion more fully than heretofore has been possible of the various interests of Working Girls' Clubs, the promotion of a stronger bond of sympathy among existing clubs, the instruction of those who are organizing new societies, and the development of new schemes and ideas for the benefit of working girls. A cordial invitation is extended to all interested, to attend the sessions of the convention, and it is especially desired that those who are engaged in any work among girls should be present. Details may be learned by addressing Miss Virginia Potter, 262 Madison Avenue, New York City.

THE opening in Allegheny, Pa., of the mag-

nificent new library building given the city by Mr. Andrew Carnegie and the announcement of his gift to Pittsburgh of \$1,000,000 for the same purpose emphasize again the growth of intellectual opportunities in our inland cities. It is coming to be that none of the larger cities are without some splendidly endowed institutions: Cincinnati has her music hall and art institution, Chicago her magnificent library bequests, Detroit her art museum, Minneapolis the fine library opened last winter, St. Louis her Shaw Gardens, and so we might go on enumerating. The future of the inhabitants of the inland cities promises to be very rich in opportunities.

MR. VALLANDIGHAM'S interesting paper in the March issue of *THE CHAUTAUQUAN* on "Lotteries in the United States," came near requiring an addendum in the present issue. In February the senate of North Dakota passed a bill incorporating a lottery company. Only one "heretofore organized" in another state was to be allowed. Of course this meant that the Louisiana Lottery Company was trying for a place in the new commonwealth. An annual license fee of \$75,000 was to compensate for any conscientious scruples the state might have against admitting the miserable business. As soon as the decision was known the whole country broke out in indignant protest; so strong was the storm that the House killed the bill by indefinite postponement.

AMONG the centennial celebrations of this year is our patent system. It was established one hundred years ago the 10th of April. In this time it has granted over 400,000 patents. Not so large a portion of these is useless either as the skeptical are prone to assert. Anybody who will look over the trades and professions in the country will find them so facilitated by contrivances to which the patent office has given its sanction that it would seem as if the whole 400,000 must be in active use. Those which are now idle are frequently so only because their existence has led to better designs.

THE Suez canal owes a large debt to electricity. By carrying four electric lights, vessels are allowed to pass through the canal at night. This has aided traffic so greatly that it is said to be equal to increasing the width of the canal ten meters, which would have cost \$20,000,000. The picturesqueness of the

scene it must produce ought to count for something. The use of electric lights has made a distant view of some of our American cities at night a veritable fairy scene; notably such are Duluth where the lights run up steep bluffs, and Detroit where the use of very high towers on the level plain of the city produces a roof of lights.

THAT kind friend of the Chautauqua work, the New York *Mail and Express*, gave Chancellor Vincent a handsome birthday reception, presenting to him commendations and congratulations from a large number of eminent people. Among them were Professor Mahaffy of Ireland, Principal A. M. Fairbairn and Mr. J. G. Fitch of England, Phillips Brooks, Presidents Gates and Northrop, Professor Boyesen, Drs. Hall, Swing, Barrows, Hale, Abbott, Adams, Ely, and Harper.

George W. Cable the novelist wrote:

I count Bishop Vincent, as the founder of the Chautauqua movement, one of our nation's great benefactors.

Professor Mahaffy said in his letter:

There is one point upon which no man could be deceived, and that is the eminent fitness of my good friend Bishop Vincent to conduct and control the movement. To have made his acquaintance was to me the most valuable result of my American visit, for I think that in broad common sense, large charity, and sterling uprightness he stands high, indeed, among men.

Principal Fairbairn said:

Bishop Vincent's work at Chautauqua seems to me wise, statesmanlike, and beneficent. It is only the most superficial who fail to see into the heart of things that can speak of it with disrespect.

THE opening of the Sioux reservation provides for settlement 11,000,000 acres more land. Settlers must live on it five years and pay \$1.25 per acre to secure title. It cannot be secured by pre-emption or timber-culture entries. The transfer of the Sioux to their new homes seems to have been made easily and honestly. On one thing we congratulate the tribe, Miss Elaine Goodale whom our readers will remember as an occasional contributor to *THE CHAUTAUQUAN*, has been appointed the supervisor of education. Miss Goodale taught for some time on the Lower Brulé Agency in Dakota and has most sensible and positive convictions as to what sort of education will soonest make the Indian industrious, self-reliant, and self-respecting.

# C. L. S. C. OUTLINE AND PROGRAMS.

## FOR APRIL.

### First Week (ending April 8).

"Latin Courses in English." Pages 248-259.

"Chautauqua Physics." Chapter V.

#### IN THE CHAUTAUQUAN:

"The Archæological Club in Italy."

"The Politics of Mediæval Italy."

"Rising Bulgaria."

Sunday Reading for April 6.

### Second Week (ending April 15).

"Latin Courses in English." Pages 259-277.

"Chautauqua Physics." Chapter VI.

#### IN THE CHAUTAUQUAN:

"Life in Modern Italy."

"Roman Morals."

"The Production of Artificial Cold."

Sunday Reading for April 13.

### Third Week (ending April 22).

"Latin Courses in English." Pages 277-290.

"Chautauqua Physics." Chapter VII. to page 163.

#### IN THE CHAUTAUQUAN:

"The Indebtedness of the English Language to the Latin."

"Ghirolamo Savonarola."

"Moral Teachings of Science."

Sunday Reading for April 20.

### Fourth Week (ending April 30).

"Latin Courses in English." Pages 290-303.

"Chautauqua Physics." Chapter VII. from page 163.

#### IN THE CHAUTAUQUAN:

"Italian Literature."

"The Chautauquan Map Series." No. VII.

Sunday Reading for April 27.

## SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

### FIRST WEEK.

1. Roll-Call—Thoughts on Easter.

2. Table Talk—Easter. (Origin of name, controversies over the date, variation in the date, customs and superstitions, reading of Longfellow's poem, "King Robert of Sicily" in "Tales of a Wayside Inn.")

3. The Lesson.

#### Music.

4. Paper—The destruction of Jerusalem and the Temple by Titus. It might close by giving in full Tennyson's poem, "The Fall of Jerusalem."

5. Debate—Resolved: That Russia must abolish her despotic form of government or be torn

to pieces by the moral forces of the present time. (See close of article on "Rising Bulgaria" in the present issue of this magazine.)

6. Experiments in liquids and gases.

### SECOND WEEK.

1. Roll-Call—Quotations on sound (musical or otherwise).

2. Table Talk—Engravings. (See *The Question Table* for March and for the present number.)

3. The Lesson.

#### Music.

4. Character Sketches—Agrippina, Octavia, and Poppæa.

5. Selection—"Perplexed Music." By Mrs. Browning.

6. Paper—The telephone and the phonograph.

7. Experiments in sound.

### NEWTON DAY—APRIL 17.

I seem to have been only like a boy playing on the sea-shore, . . . whilst the great ocean of truth lay all undiscovered before me.—*Newton*.

The exercise most in keeping with both the Memorial Day and the month's readings would be to have a lecture on Newton's life and works by some scientist. It might be well to request that the purely mathematical parts of Newton's studies be omitted or passed lightly over, and that the chief attention be paid to his discoveries in natural philosophy. A repetition of some of Newton's experiments and an explanation of the benefit which his discoveries have brought to the world should be included.

As an alternative for this exercise a "Newton Museum" is suggested. This is to be entirely imaginary. The members of the circle, supposed to have complete control over the museum for the evening, have thrown it open to their friends. Different ones in charge of different departments proceed to display and explain the contents. Of course this is all to be done on paper in an expanded form, giving the history and incidents connected with each article exhibited. For a model in this kind of work, see Mrs. Jarley's presentation of her wax-figures in Dickens' "Old Curiosity Shop." The different departments are as follows:

1. Objects and instruments used and invented by Newton, beginning with those of his boyhood days: windmills, water-clocks, kites, sun-dials, a four-wheeled carriage to be propelled by the rider, prisms, lenses, telescopes, the apple,



and a piece of the wood preserved from the tree on which it grew, a roll of the burnt remnants of the papers of twenty years' work destroyed by his dog, etc., etc.

2. MSS.: comprising Newton's own letters, commonplace books, and other writings, letters addressed to him, and letters and papers written about him. From this as copious extracts as desired may be made, and in connection with them an outline of his personal history may be given.

3. Newton's publications, each one of which should be summarized.

4. A general exercise describing his discoveries, inventions, and researches. Perhaps the best references for work of this kind will be found in the various encyclopædias.

5. These productions are to be followed by a reading of Hawthorne's short sketch of Newton in his "Biographical Stories," and after this a paraphrase on Frank Stockton's story, "A Tale of Ending Negative Gravity," will form an agreeable ending.

#### ROME'S 2643RD BIRTHDAY.—APRIL 21.

This day was held by the Romans as a festal day in honor of the founding of the city on Palatine Hill by Romulus. The following description taken from Gilman's "Story of Rome" will give a good idea of its manner of observance:

In the morning of the day, it was customary, so they say, for the country people to purify themselves by fire and smoke, by sprinkling themselves with spring water, by formal washing of their hands, and by drinking milk mixed with grape-juice. During the day they offered sacrifices, consisting of cakes, milk, and other eatables to Pales, the god of the shepherds. Three times with their faces turned to the east, a long prayer was repeated to Pales, asking blessings upon the flocks and herds, and pardon for any offenses committed against the nymphs of the streams, the dryads of the woods, and the other deities of the Italian Olympus. This over, bonfires of hay and straw were lighted, music was made with cymbal and flute, and shepherds and sheep were purified by passing through the flames. A feast followed, the simple folk lying on benches of turf.

An adaptation of this festival might be made in the form of the first picnic of the season—should the weather be favorable—at which large bonfires should hold a prominent place; or a banquet served in a room decorated with evergreen boughs could be made to represent it; or if so disposed the circle could celebrate with carnival mummeries, choosing a King of Folly and carrying out all the nonsensical vagaries which characterize the carnival season.

#### SHAKSPERE DAY.—APRIL 23.

There, Shakspeare, on whose forehead climb,  
The crowns o' the world.—*Mrs. Browning.*

1. Selections—"Shakspeare Ode." By Charles

*Sprague* (found in "Half-Hours with Best American Authors," Vol. III.).—"Shakspeare." By *Matthew Arnold*.—"To the Memory of My Beloved Master, William Shakspeare, and What He Hath Left Us." By *Ben Jonson* (found in Bryant's "Library of Poetry and Song").—Selection from "A Vision of Poets." By *Mrs. Browning*.

2. Table Talk—Shakspeare Items.

3. Paper.—Shakspeare's knowledge of Greek, Roman, and other ancient historical and literary characters. (This paper and the following ones may be worked out as essays by following out the references indicated and others which may be found easily, and telling from them what persons he knew and what he knew about them.) Henry V. 4:7; Hamlet 5:1. (By looking at the 4th act, 7th scene of the first book mentioned, and the 5th act and 1st scene of the second book, a reference to Alexander will be found. References separated by semicolons relate to the same person.) 1 Henry VI. 1:4; Hamlet 3:2; King Lear 3:6. Love's Labor Lost 4:1; 1 Henry IV. 2:4. Titus Andronicus 4:1 (a woman). 3 Henry VI. 5:5. Troilus and Cressida 2:2. L. L. L. 4:2; Tit. An. 4:2. Taming of the Shrew 1:2. As You Like It. 3:2; Merchant of Venice 4:1; Twelfth Night 4:2. Tit. An. 4:1. 1 Hen. VI. 1:6. Ham. 2:2 (two mentioned together).

4. Paper.—Characters of legend and fiction, L. L. L. 4:3 (an adjective near end of scene); Othello 5:2. Midsummer N. D. 4:1. 1 Hen. VI. 2:5; 3 Hen. VI. 3:2; Mer. Ven. 1:1; L. L. L. 4:3. Merry Wives 2:3. Mer. Ven. 5:1; Tam. Sh. 1:1 (reference to Dido); Mer. Ven. 1:1. (Other references than personal.) Hen. V. 1:1; Cymbeline 2:1. Macbeth 2:3; Antony and Cleopatra 2:5. Troi. and Cres. 5:4; and 3:2. Mer. Ven. 3:5. Julius Caesar 5:1.

5. Paper.—Mythological Characters Comedy of Errors 1:1; Troi. and Cres. 1:2. L. L. L. 4:3; and 5:2; Mid. N. D. 2:1. M. Ado 2:1. 3 Hen. VI. 5:1. Tempest 4:1; 2 Hen. VI. 1:2. Com. Er. 5:1; 1 Hen. VI. 5:3. Winter's Tale 4:4; Tam. Sh. Intro. 2; Cym. 2:2. M. Ado 5:4. All's Well 1:3; 2 Hen. VI. 3:2; Troi. and Cres. 1:3. L. L. L. 4:3; Antony and Cleopatra 2:7. M. Ado 2:1; and 3:3; Ham. 1:2; and 5:1. Win. T. 4:4; As Y. L. It 1:3; Cym. 4:2. Tit. An. 4:3; Cym. 5:5. Tem. 5:1; Richard II. 2:1; Mac. 2:2; Ham. 1:1. K. Lear 4:6; Oth. 1:3; Mid. N. D. 1:1. Ham. 1:2. 3 Hen. VI. 1:4. Mid. N. D. 1:3; and 3:2. (Not personal.) Mid. N. D. 5:1;

K. Lear 4:6. As Y. L. It. 4:3. Tw. N. 4:1; Richard III. 4:4; Jul. Cæ. 3:1. L. L. L. 5:2 (Cerberus). 1 Hen. IV. 4:1. (These may be multiplied indefinitely.) No references are given for the leading characters in Julius Cæsar, Ant. and Cleo. Troi. and Cres., Coriolanus, Timon of Athens, Pericles, as these books can be read for them.

## FOURTH WEEK.

1. Roll-Call—Quotations about light.
2. Table Talk—Current events.
3. The Lesson.

## Music.

4. Character sketch—Seneca.
5. Paper—The spectroscope and the telescope.
6. The *Questions and Answers* on Physics in the present number of THE CHAUTAUQUAN.
7. Experiments in light.

## A CIRCLE GAME.

When the Scribe last visited Circle Delight he found the members engaged in an instructo-recreative part of the program, an original game named by them "Editor and Printer." One member had been chosen head-printer and allowed to select two assistants. The rest of the circle were editors who had prepared "copy" for a compilation of "Personals in Roman History." Each editor had written on separate slips of paper three such statements as "Horatius Cocles defended the *pons sublicius*"; "Agrippina was the mother of Nero," etc. This constituted the "copy" which was gathered and taken to the "composing room." There the

printers had cut each of the slips into two or three pieces and constructed new sentences from the parts drawn at random in the order of subject, predicate, and object or attribute. With the aid of a type-writer, manifold copies had been made so that each editor could have a "proof." Supplied with a pencil and sheet of blank paper, the authors in the midst of much merriment were endeavoring to bring order out of this hopeless galley of "pi." The Scribe donned his spectacles and read the following:

Vitellius bridged the Danube at its widest part. Livy wrote the *Æneid*. Romulus is said to have invented cipher dispatches. Tarquinius Superbus was the greatest comic poet of Rome. Portia was the mother of Nero. Brutus and Agrippina were cousins. Plautus defended the *pons sublicius*. Ovid, Antony, and Horace composed the Second Triumvirate. The eruption of Vesuvius occurred in the reign of Trajan. Virgil was the worst of the Roman emperors. Octavius, Lepidus, and Virgil were the leading poets of Rome. Cæsar was the last of the seven kings. Horatius Cocles boasted that he found his capital built of brick and left it of marble. Marius was a great historian. Augustus constructed the Cloaca Maxima. Trajan conquered the Cimbri. Titus was worshiped under the name of Quirinus.

Strange to say, this was arranged after some cudgeling of brains, to make a most trustworthy set of statements. The person who first corrected his proof was elected editor in-chief. He directed that the next compilation should be entitled "Personals in the History of Science," and his successor edited "Personals in the History of Art." These subjects could be extended so as to bring about a brisk review of the whole course.

## C. L. S. C. NOTES ON REQUIRED READINGS.

## FOR APRIL.

## "LATIN COURSES IN ENGLISH."

P. 248. "Claude Lorraine." (1600-1682.) A French landscape painter. His proper name was Claude Gellée (zhel-ä), but as he spent his whole life after twelve years of age in Italy, it was customary to speak of him as Claude Gellée de Lorraine (of Lorraine, his home in France), and in time this last name was substituted for his surname. He is called the prince of landscape painters. "His works are combinations of picturesque scenes selected with taste and idealized with inimitable art." His coloring is rich and harmonious and there is a soft atmospheric effect over his scenes.

"Sal-va'tor Rosa." (1615-1673.) A renowned

Italian painter of history, landscapes, and battles. His masterpiece painted at Rome was the "Conspiracy of Cataline." "Salvator was a painter of great power, with a tendency to melodrama in his nature, which he exercised by preference on wild and terrible effects, delighting in rugged and gloomy landscapes and scenes of pain and horror."

"Titian" (tish'e-an). (1477-1576.) An Italian painter, the greatest of the Venetian school, a school distinguished by sweetness and purity of expression, and by rich coloring, and which reflected the happy spirit of the people. His talent lay in tender and delicate expression. His excellence is not so conspicuous in historical

scenes as in landscapes and portraits; and of the latter his masculine forms are not equal to the feminine or to those of children.

"Rembrandt" (rem'brānt) van Ryn, Paul. (1606-1669.) A famous Dutch painter of history and portraits. "He held that the imitation of vulgar nature was preferable to the cultivation of ideal beauty, and his manner depends upon the elaboration of a single element in art, that of light and shade."

"Pliny," the Younger. See p. 453 *seq.* of "Latin Courses in English."

P. 249. "Tacitus, the Emperor." After the death of Aurelian in 275, Claudius Tacitus was elected emperor by the Senate. He was then seventy years of age and was persuaded against his will to accept the purple. He maintained during his reign the high character he had previously borne; he tried to repress the luxury of the age, and set a fine example of frugal living. He died in 276, having reigned a few days over six months.

P. 250. "Four emperors perished by the sword." These were Galba, Otho, Vitellius, and Domitian.

"The three civil wars" were those between Otho and Vitellius, between Vitellius and Vespasian, and between Antonius and Domitian.—In the general confusion brought about by the civil wars, subject nations, watching their opportunity, took up arms against Rome and involved her in war with "foreign enemies."

P. 251. "A counterfeit Nero." "As there were conflicting reports of the death of Nero, various pretenders rose as is usual in such cases. Among them were Piso, Nymphidius the commander of the Prætorians, and, according to some authorities, Vindex, and Virginius Rufus. Who was the one referred to in the text is doubtful. Simcox in his "History of Latin Literature" says, "As it happens, the collapse of the rule of Nero and the accession of Galba are some of the obscurest points in ancient history. . . . It is tantalizing that he [Tacitus] does not explain the intrigues. . . . Another obscure point is the rising of Vindex [the propretor of Celtic Gaul and the first of the Roman governors who disowned the authority of Nero]. . . . These defects do not make themselves felt after the first few pages."

"The disasters" which prostrated Italy were caused by the eruption of Vesuvius.—"The Capitol" was fired during the conflict between the soldiers of Vitellius and Vespasian.—"The rocks" were polluted by the slaughter of political criminals.—The government was carried on largely through spies, "informers."

P. 253. "Hammon." The same as Ammon, H-Apr.

the name under which the father of the gods, known as Jupiter in Rome, was worshiped in Africa.

P. 254. "Apis." The Egyptians believed that the soul of Osiris, one of the great gods who was murdered by his brother Typhon, migrated into a bull, and this animal was accordingly worshiped by them. The bull in which the god was incarnated was black with a white spot on his forehead, a vulture or an eagle on his back, and other mystical signs on his body. When he died the soul of the god passed to another animal of similar appearance, which was sought for with great diligence.

"Saturn." An ancient deity of Italy, the father of Jupiter, Juno, Neptune, Pluto, and other gods. He was deposed and imprisoned by his son Jupiter.

P. 255. "Father Liber." An ancient Italian divinity who presided over the cultivation of the vine and the fertility of the fields.

P. 256. "King Antiochus." (Reigned 175-164 B. C.) The third ruler of this name over the Syrian Kingdom. His attempt to root out the Jewish religion led to the revolt of this people under Mattathias and the Maccabees, which the king could not put down.

"Cneius Pompeius." Pompey the Great, the one who with Cæsar and Crassus formed the First Triumvirate.

P. 257. "Tower of Antonio." "A castle on a rock at the north-western corner of the Temple at Jerusalem which commanded both the temple and the city. It was at first called Baris. Herod the Great changed its name in honor of Mark Antony. It contained the residence of the procurator of Judea."

P. 261. "Caius Cæsar's disordered intellect." It was this Cæsar who was named Caligula, and whose mad whims led his officers to put him to death.

P. 266. "Fabius Rusticus." A Roman historian contemporaneous with Claudius and Nero.

"Plinius." Pliny the Younger.—"Cluvius." Governor of Spain under Galba. He was a historian and wrote of the times of Nero, Galba, Otho, and Vitellius.

"Silana," Junia. The wife of Caius Silius, whom the latter was obliged to put away when Messalina (see "Outline History of Rome," p. 190) fell in love with him. Silana is described by Tacitus as distinguished by birth, by beauty, and by wantonness. She had formerly been an intimate friend of Agrippina but afterward quarreled with her, and when Agrippina displeased Nero, Silana tried to have her revenge by accusing Agrippina of intending to marry Plantus and then to place him on the throne in-

stead of Nero. But the mother had not yet lost all her influence over Nero, and Silana was sent into exile. She returned to Italy when the power of Agrippina was waning but died before the murder of the latter.

P. 267. *Facilis descensus.* A Latin expression meaning, descent is easy.

P. 268. "Poppæa," Sabina. The daughter of Titus Ollius, but she assumed the name of her maternal grandfather who had been consul in the year 9 A. D. Her first husband was Rufius Crispinus, from whom she was divorced to marry Otho.

P. 271. "Minerva." The goddess of wisdom and of war; the daughter of Jupiter. She is said to have sprung full grown and in full armor from his brain. She was worshiped as the patroness of all the arts and trades, and at her festival all those who wished to gain eminence in any art or craft particularly invoked her. Her festival lasted from the 19th to the 23rd of March, the number five being held sacred to her.

"Baia." On the map in the text-book, this place would be located on the point of land lying between Capua and Neapolis, some distance south of Rome.

P. 277. "Corbulo," Cneius Domitius. A distinguished general. "In A. D. 47, he carried on war in Germany with success, but his fame rests chiefly upon his glorious campaigns against the Parthians in the reign of Nero. Though beloved by the army, he continued faithful to Nero, but his only reward was death. Nero, who had become jealous of his fame and influence, invited him to Corinth. As soon as he landed at Cenchrea, he was informed that orders had been issued for his death, whereupon he plunged his sword into his breast exclaiming, 'Well deserved.'"

P. 279. "Wolsey," Thomas. (1471-1530.) An English courtier and cardinal. He became a special favorite of Henry VIII. and was made by him prime minister. He lived in princely style and his superior talents gave him great influence. At the death of Leo X. in 1522, he aspired to the papacy but was defeated. He lost the favor of Henry by failing to gain the pope's consent to the king's divorce from Catharine in order to marry Anne Boleyn. He was arrested on a charge of treason for having procured bulls from Rome contrary to a statute of Richard II. Henry pardoned him, but shortly after, he was again arrested on another charge, and while waiting his trial he died in Leicester Abbey.

P. 282. "Marie Antoinette." (1755-1793.) The beautiful daughter of the Emperor Francis I. of Germany and Maria Theresa. She married in 1770 the dauphin of France, afterward King

Louis XVI. During the revolutionary troubles of France it was her misfortune that she resisted all the reforms which might have averted the terrible consequences which followed. In all the hardships and terrors connected with the captivity of the royal family she showed great bravery and dignity, being more deeply concerned for her husband and children than for herself. She was executed on the guillotine, the king her husband having suffered the same fate several months before.

P. 284. "Thræsea." A distinguished senator and Stoic philosopher.

P. 285. "The two Fortunes." Fortuna, the goddess of fortune, was very generally worshiped by the Romans. She is mentioned with a variety of surnames which apply either to the kinds of good fortune or to the classes of people to whom she granted it. Young women worshiped her under the name of Fortuna Virginiensis and older ones, that of Fortuna Virilis.

P. 286. "Duke of Wellington." Arthur Wellesley (1769-1852), a famous British general, was the first to bear the title. He was commander-in-chief of the British army sent to fight against the French in the campaigns of Napoleon, and was the victor at Waterloo, 1815. He was prime minister of Great Britain 1828-30.

P. 288. "Ses'ter-ces." The plural of sesterce, a Roman coin valued at about four cents.

"Tigellinus." This Roman, son of a native of Agrigentum, owed his rise from obscurity to his handsome person. He was a great favorite of Nero, and most obnoxious to the Roman people. He shared with Nero the odium of burning Rome, as the fire broke out in his magnificent grounds.

P. 289. "Procurators." This was the name given to the governors of Roman provinces, especially to the governor of Judea; also to certain officers who had the management of the revenue.

P. 296. "Hæmorrhois." A kind of poisonous serpent.

P. 298. "Lucius Vetus." A Roman general who commanded the troops in Germany. He had been consul in the year 58.

P. 301. "William of Orange." William III. King of England (1650-1712). Orange was formerly an independent seigniory in south-eastern France, whose origin reaches back to the time of Charlemagne. It was held in succession by four houses, the last being that of the Dutch princes of Nassau, called Nassau-Orange. On the death of William III. the original title became extinct. But since the accession of the princes of Nassau-Dietz to the throne of Holland the title has been given to the heir apparent.



## "CHAUTAUQUA PHYSICS."

P. 69. "Blaise Pascal." (1623-1662.) A French mathematician, philosopher, and author. His humility, simplicity, and deeply religious life were as conspicuous as his genius and acquisitions. Hallam says that his "Provincial Letters," written to the Jesuits, did more to destroy that order than all the controversies of Protestantism. The "Thoughts of Pascal," a book upon religion, is ranked as a monument of genius. His researches, inventions, discoveries, and scientific works bear witness to an intensely busy life most of which was spent in retirement and was filled with self-denial and austerity.

A very simple "home-made" instrument will serve to illustrate Pascal's law as well as the one shown in Fig. 73. Take a small cylinder made of fine wire, like that described in the *Notes on Physics* last month,—a tin pepper-box perforated with one or more rows of fine holes will answer the purpose. Tie a thin sheet of rubber tightly over the top. Fill the cylinder by immersing it in water, which it will retain when completely full. A slight pressure on the rubber will then cause the water to burst forth from all the orifices.

P. 73. "Menai Strait." A narrow channel of Wales, separating the island of Anglesea from Carnarvonshire. The Britannia bridge crossing it is of wrought iron; it is 103 feet above the water and consists of four spans, two of which are 459 feet each in length, and the other two 230 feet each.

" $P \times Pd = W \times Wd$ ." Read, "the power multiplied by the distance through which the power passes is equal to the weight multiplied by the distance through which the weight passes."

P. 85. "Hiero of Syracuse." (About 307-216 B. C.) On account of the great victory gained over the Mamertines (mercenaries, previously expelled from the city) he was raised to the throne by the suffrages of the citizens in 270.

P. 89. "Bayard Taylor." (1825-1878.) An American traveler and author. His first journey was a pedestrian tour in Europe, of which he published an account called "Views Afoot." He visited nearly every known country, and wrote a great number of books comprising travels, novels, poems, and translations.

P. 90. "Toricelli (tor-e-chel'ee), Evangelista. (1608-1647.) An Italian mathematician.

P. 93. *Vena contracta*. Latin for contracted vein.

P. 103. "Guericke" (gā' rik-keh), Otto von. (1602-1686.) A German natural philosopher.

P. 106. "Aneroid." The word means dispensing with fluid, and is applied to this barom-

eter because no quicksilver is used in connection with it.

P. 116. "Youmans," Edward Livingston, (1821-1887.) An American chemist. For several years he was totally blind, during which time by the assistance of an attendant he carried on his scientific studies. In 1872 he established the *Popular Science Monthly* and assumed its chief editorial duties, which he held until his death.

P. 119. "Parry," Sir William Edward. (1790-1855.) An English navigator, who made three voyages to the Arctic regions, and attempted to reach the North Pole, reaching a point as high as  $82^{\circ} 45'$ .

P. 120. "Biot" (be-o), Jean Baptiste. (1774-1862.) A celebrated French astronomer and philosopher.

P. 123. "Echo of the Metelli." "The echo at the tomb of Metella, in the Campagna, near Rome, is said to have distinctly repeated a hexameter line requiring  $2\frac{1}{2}$  seconds to utter it; to do this it must have come from a distance of about 1500 feet."

P. 124. In the first line of the first paragraph commencing on the page, for Fig. 143, read Fig. 139.

"Gaines Mill." A battle of the late Civil War fought June 27, 1862, in which Gen. Porter was confronted by the Confederate generals Jackson and Hill. Timely Union reinforcements arrested the Confederates on the verge of a great victory. It formed one of the Seven Days' Battles in which Gen. McClellan was opposed by Gen. Lee.

P. 130. "Aristoxenes" (ar-is-tox'e nes). A Greek philosopher who lived in the fourth century B. C.

P. 133. "Chladni" (klad' nee), Ernst Florens Friedrich. (1756-1827.) A German physicist.—A very simple experiment will show the effect of sound on waves of light. Over any small cylinder—an Argand lamp-chimney serves the purpose very well—tie tightly a piece of soft, thin, but firm, paper. Lay on top of the paper a little broken fragment of glass with a surface about as large as a grain of corn. Hold the cylinder in such a position that the sunlight will fall upon the bit of glass and throw its bright reflection on the ceiling. Throw back the head—a reclining position will be found the easiest—and with the mouth placed at the lower open end of the cylinder, utter a forcible sound or tone. The waves of light on the ceiling will instantly tend to form themselves into figures somewhat resembling those given in Fig. 153 of the text-book, varying with every varying tone or sound.

P. 140. Eustachian (yūs-ta'ki-an). This tube took its name from Bartolommeo Eustachi

(?)—1574) an Italian anatomist. He extended the knowledge of the internal ear by a full description of this tube.

P. 148. "Angle of incidence." This is the angle formed by a ray of light falling on any surface and a perpendicular let fall to that surface. The angle formed by the reflected ray of light and this perpendicular is the angle of reflection. In Fig. 163, if a perpendicular line should be drawn to meet the surface DM at the point where the ray of light falling from B meets the surface, the angle formed by this perpendicular and the ray from B would be the angle of incidence. The angle formed by this perpendicular and the reflected ray from B which meets the eye would be the angle of refraction.

P. 149. "Fig. 163." In order to derive the greatest benefit from the study of this and similar figures, they should be reproduced, without the aid of the book, on a blackboard or on paper and fully explained. It is only when the lines and reflections and apparent lines or positions can be so drawn that a full knowledge of the subject has been gained.

P. 152. "Virtual and real images." All images seen in common mirrors are virtual, for the images seeming to come from behind the mirrors can have no real existence. But in the case of the images formed in the concave mirrors as shown on p. 153 the image does exist. "The distinction may be expressed by saying that the real images are those formed by the reflected rays themselves, and virtual images those formed by their prolongations."

P. 156. "Sines of angles." When the opposite extremities of two lines forming an angle are joined by an arc and the sector so formed, held so that one of the lines shall be—or shall be conceived to be—in a horizontal position, the sine of the angle will be the perpendicular (or the length of the perpendicular) let fall from the extremity of the one line to this horizontal line. If the book be held sidewise so that in Fig. 174, p. 155, the line DB, prolonged to E, shall be a horizontal line, the sine of the angle of incidence would be a perpendicular let fall from the point where the line FB meets the circle to the line DB; the sine of the angle of refraction would be the perpendicular let fall from the point C to the line BE.

P. 158. "Parabolic mirrors." Mirrors having their outer surfaces in the form of a parabola, a curve "formed by the intersection of the sur-

face of a cone with a plane parallel to one of its sides."

P. 159. "Echelon" (esh'e-lon). A word borrowed from the French, meaning a step-like arrangement or order.

P. 162. "Mirage" (mī-rāzh').

P. 164. The re-combining of the colors of the spectrum so as to form white is shown very clearly by Newton's disk. This is made of cardboard and is about a foot in diameter. "The center and the edges are covered with black paper, while in the space between these are pasted strips of papers of the colors of the spectrum. They proceed from the center to the circumference, and their relative dimensions and tints are such as to represent five spectra." When this disc is whirled rapidly it appears white.

"Diffraction gratings." "Bands of equidistant parallel lines (from 10,000 to 30,000 or more to the inch) ruled on a surface of glass or polished metal."

P. 165. "Wollaston," William Hyde. (1766–1828.) An eminent English chemist and natural philosopher.

"Fraunhofer" (frown' ho-fer), Joseph von. (1787–1826.) A German optician. To him is due the art of making the finest crown glass for achromatic telescopes.

P. 173. "Tour' ma-line." A mineral which occurs generally in three-sided or six-sided prisms. It is most commonly black, but sometimes found in brown, blue, green, and red colors, and is rarely white.—"Iceland spar" is a transparent variety of calcareous spar (any earthy mineral that has some luster and breaks with regular surfaces).

P. 176. "Lord Rosse," William Parsons. (1800–1867.) A British astronomer. His celebrated telescope was erected in 1844 on the grounds of Birr Castle, his residence, located near Parsonstown, Ireland.

The last note on p. 43 of the present issue should read, "Of these two men, the former, Carré, is a well-known manufacturer and inventor of Paris; the latter, Raoul Pictet, is professor of physics in Geneva." The note on Natterer gives credit to an immediate predecessor of his.

In THE CHAUTAUQUAN for March, p. 734, in the note on Palm Sunday, for *Lent*, the last word in the note, read *Holy Week*.

## QUESTIONS AND ANSWERS.

### ON THE C. L. S. C. TEXT-BOOKS.

#### WILKINSON'S "PREPARATORY AND COLLEGE LATIN COURSES IN ENGLISH."

1. Q. From whom is the little known of the personal history of Tacitus derived? A. From Pliny.
2. Q. When was Tacitus born? A. About 50 A. D.
3. Q. Of what distinguished Roman family did he bear the name? A. The Cornelian.
4. Q. What great Roman general was his father-in-law? A. Agricola.
5. Q. What positions under government did Tacitus hold? A. Public offices in a constantly ascending scale until he was made consul and senator.
6. Q. When did Tacitus die? A. It is only known that it was after the accession of Trajan in 117.
7. Q. How many emperors had Rome during the probable life-time of Tacitus? A. Eleven.
8. Q. What Roman emperor traced his lineage back to this author? A. Tacitus.
9. Q. How many works written by Tacitus are extant? A. Five.
10. Q. What proportion of the whole amount written are these supposed to contain? A. Less than one-tenth.
11. Q. What fate befell his writings after his death? A. They sank into neglect.
12. Q. As a historian how does Tacitus rank? A. Without a superior in the world of letters.
13. Q. At what time does his history open? A. In 69 A. D.
14. Q. How does Tacitus characterize the time of his history? A. As a period frightful in its wars, and in peace, full of horrors.
15. Q. For what people and what city does he make a lengthy digression? A. The Jews and Jerusalem.
16. Q. In trying to throw light on the origin of the Jews how many different accounts does he record? A. Five.
17. Q. What witness does he bear concerning the dealings of the Jews? A. That they were inflexibly honest.
18. Q. How does he depict the Felix of Scripture narrative? A. As exercising the power of a king in the spirit of a slave.
19. Q. How does he describe the Temple at Jerusalem? A. As "of immense wealth" and resembling a citadel.
20. Q. To whom does he explain that the predictions of Scripture, claimed by the Jews for the Messiah, pointed? A. To Vespasian and Titus.
21. Q. What period is embraced in the "Annals" of Tacitus? A. The interval between 14 and 68 A. D.
22. Q. What is the character of this work? A. It is a melancholy monotony of misery and crime.
23. Q. What part is chosen to present to the readers? A. The story of Nero.
24. Q. What three persons share with Nero the interest of the reader? A. Burrus, Seneca, and Agrippina.
25. Q. Who was Burrus? A. The one who shared with Seneca the charge of Nero's education, and later one of the emperor's advisers.
26. Q. How old was Nero when he began to reign? A. Seventeen.
27. Q. What opposing influence resisted his good beginning? A. The evil presiding spirit of his mother.
28. Q. What was Agrippina's ambition? A. To be the empress of the world.
29. Q. What was the first step taken by her to reach this position? A. She had persuaded her husband, the emperor Claudius, to set aside his own son Britannicus and adopt Nero.
30. Q. Of what crime toward Claudius was she afterward guilty? A. She caused his death by poison.
31. Q. How had she then strengthened Nero's claim to the throne? A. She brought about the marriage between him and Octavia, the daughter of Claudius.
32. Q. What now thwarted her in her long cherished desire? A. Nero unexpectedly developed a passion for ruling and set her aside.
33. Q. What was the result of the long struggle between them? A. Nero caused his mother to be murdered.
34. Q. How is this crime rated in the general opinion? A. As the climax of Nero's wickedness.
35. Q. Who was the immediate cause of the crime? A. Poppæa.
36. Q. The death of what other woman did Poppæa instigate? A. That of Octavia.
37. Q. What was the fate of Britannicus? A. He was poisoned by the order of Nero.

38. Q. What became Nero's favorite form of pronouncing his frequent death sentence? A. "Compulsory suicide."

39. Q. Mention some of the illustrious persons against whom this sentence was pronounced? A. Seneca, Flavius, Thrasea, and Corbulo.

40. Q. What Roman poet must also be included in the list? A. Lucan.

41. Q. What subsequent emperor narrowly escaped the same fate? A. Vespasian.

42. Q. What was usually decreed by Nero after these executions? A. A thanksgiving to the gods.

43. Q. What is still more incredible than such wickedness as Nero's? A. The baseness of its palliation by the Roman people.

44. Q. What forms an almost adequate punishment for the infamous conduct of emperor and people? A. The everlasting contempt to which they were condemned by Tacitus.

45. Q. What remarkable event does Tacitus note in one brief sentence? A. The destruction of Pompeii.

46. Q. What sole mention does he make of the Christians? A. Their punishment on the false accusation of burning Rome.

47. Q. Who in all probability was the incendiary? A. Nero himself.

48. Q. What called forth the high praise Tacitus bestowed on the freed woman Epicharis? A. Her refusal under torture to betray those concerned in a plot against the tyrant's life.

49. Q. How did Nero die? A. By his own hands, being under sentence of death from the senate.

50. Q. What is the key-note of all of Tacitus' writings? A. Indignant pessimism.

#### STEELE'S "CHAUTAUQUA PHYSICS."

1. Q. What is Pascal's law of liquids? A. They transmit pressure equally in all directions.

2. Q. What instrument utilizes this law? A. The hydrostatic press.

3. Q. What is the hydrostatic paradox. A. The principle that a quantity of water however small may be made to balance a quantity however great.

4. Q. To what do the four laws of equilibrium relate? A. To pressure.

5. Q. Which of these laws is illustrated in Artesian wells? A. The fourth: Water seeks its own level.

6. Q. In accordance with what principle does cream rise on milk? A. Liquids on being mixed arrange themselves according to their densities, the lighter coming to the top.

7. Q. What is specific gravity? A. The ratio

of the weight of a substance to that of the same volume of another substance taken as a standard.

8. Q. What are used as these standards?

A. Water for solids and liquids, air for gases.

9. Q. What is Archimedes' law? A. A body in water is buoyed up by a force equal to the weight of the water it displaces.

10. Q. Of what does hydronamics treat?

A. Of liquids in motion.

11. Q. What is a wave length? A. The distance between two corresponding parts of two succeeding waves.

12. Q. Of what does pneumatics treat? A. Of the properties and pressure of gases.

13. Q. What are the properties of air? A. Weight, elasticity, and expansibility.

14. Q. What has experiment shown the pressure of the air at sea level to be? A. Nearly fifteen pounds to the square inch.

15. Q. What quantity of mercury and of water respectively will this pressure sustain? A. A column thirty inches, and one nearly thirty-four feet high.

16. Q. What is the height of the air estimated to be? A. Forty miles.

17. Q. What is sound? A. The sensation produced on the ear by vibrations in matter.

18. Q. What conclusion follows this definition? A. There can be no sound where there is no ear.

19. Q. In what other sense is the term used in physics? A. It is applied to the vibrations capable of producing these sensations.

20. Q. What furnishes a proof that some medium is necessary to transmit sound? A. A bell struck in a vacuum cannot be heard.

21. Q. What property must all media transmitting sound possess? A. Elasticity.

22. Q. What is taken as the measure of this elasticity? A. The force required to condense it.

23. Q. Upon what does the velocity of sound depend? A. The ratio of the elasticity to the density of its medium.

24. Q. In what forces in nature does intensity vary as the square of the distance? A. Gravity, light, heat, and sound.

25. Q. What changes of direction may sound waves be made to undergo? A. They may be refracted and reflected.

26. Q. When are echoes produced? A. When the reflecting surface is so distant that it is possible to distinguish between the reflected and the direct sound.

27. Q. Upon what does pitch depend? A. The rapidity of the vibrations.

28. Q. Within what extreme limits are the vibrations causing musical tones comprised? A. Sixteen, and 38,000 vibrations a second.



29. Q. When are sounds said to be in unison? A. When they execute the same number of vibrations in the same time.
30. Q. What produces discord in sound? A. Unpleasant beats occasioned by unequal wave lengths which alternately conjoin and oppose one another.
31. Q. What is the most perfect reed instrument? A. The human voice.
32. Q. What is the visual angle? A. The angle formed at the eye by lines coming from the extremities of an object.
33. Q. What is a penumbra? A. The fainter shadow by which the perfect shadow is surrounded.
34. Q. At what speed does light travel? A. 186,000 miles per second.
35. Q. What does the undulating theory of light suppose? A. That a subtle fluid pervades all space and transmits the vibrations caused by luminous bodies.
36. Q. What is an axial ray? A. Any ray which passes through the center of curvature.
37. Q. Where is the principal focus of a concave mirror? A. At the point where all rays parallel to the principal axis cross after reflection.
38. Q. When is an image said to be real? A. When the rays after reflection cross each other before reaching the eye.
39. Q. What phenomenon is presented by a ray of light in passing from one medium to another? A. It is bent out of its course.
40. Q. Explain the fact that water is always deeper than it appears? A. The rays of light coming from the bottom are refracted as they emerge from the liquid and reach the eye as if they had come from a higher point.
41. Q. For what purpose are lenses used? A. For refracting rays of light.
42. Q. What kind of lenses are used in light-houses? A. Echelon lenses.
43. Q. To what is a mirage due? A. To the refraction of light, which makes the sky appear as a lake.
44. Q. What is the solar spectrum? A. The band of colors formed by transmitting a ray of light through a prism.
45. Q. What color corresponds to the high and what to the low tones in music? A. Violet and red respectively.
46. Q. By what means may the elements present in the sun and stars be discovered? A. By the spectroscope.
47. Q. What causes a rainbow? A. The refraction and reflection of light in the drops of water.
48. Q. What is polarized light? A. Light which has been passed through a medium which allows it to vibrate in but one plane.
49. Q. To what optical instrument is the eye compared? A. To the camera.
50. Q. To what is the illusion of seeing an object in motion due? A. The power of the retina for retaining for a brief time the impressions received.

## THE QUESTION TABLE.

## ANSWERS IN NEXT NUMBER.

THE WORLD OF TO-DAY.—THE UNITED STATES  
POSTAL SERVICE.

1. What were the rates of letter postage in the first legislation on the subject?
2. When were trains composed exclusively of mail cars put in operation and what put an end to their existence?
3. What inaugurated the railway-post-office system in its present form in the United States?
4. At way-stations where the postal-car does not stop, how is mail taken on board?
5. What different forms of mail-bags are used, according to the service required?
6. How long has the postal money-order system existed?
7. When was the special delivery stamp authorized by Congress?
8. When were the first postal cards issued?
9. For how large a sum may a postal note be issued and what is the fee?
10. When was letter postage changed from 3 cents to 2 cents per half ounce?
11. What further reduction was made in the following year?
12. To what ladies have special franking privileges been issued?
13. What is the increase in the number of post-offices from the year 1790 to 1890?
14. Whose portraits appear on the new series of stamps placed on sale February 22, 1890?
15. After what artist is the portrait of Washington on the new two-cent stamp?

## THE PROFESSIONS IN ROME.

1. What to some extent lowered the estimation of the learned professions and deterred

citizens of good families from entering them?

2. What profession was ranked highest?

3. To what did the student of law devote most of his time in preference to the intricacies of the law?

4. In the extant speeches of ancient pleaders which is more prominent, invective or evidence?

5. To what is due the falling off of Roman oratory after the days of Augustus?

6. Who, according to Juvenal (Satire 7), could demand the highest price allowed by law for pleading?

7. What were the causes for the general disparagement of the profession of teaching at Rome?

8. When did the social position of the school-master begin to improve?

9. What does Juvenal mention as the yearly fee of a grammarian?

10. In most cases to whom did an author look for remuneration instead of to the publisher?

11. Viewing the literary profession from a pecuniary standpoint, of what does Juvenal (Satire 7) complain?

12. When was the practise of medicine introduced into Rome from Greece?

13. The teachings and writings of what Roman physician were considered infallible for nearly twelve centuries?

14. To what did the Humoralists regard disease as due?

15. How did the school of Solidists differ from the Humoralists?

#### ENGRAVINGS.—II.

1. How are etchings produced?

2. What is meant by "biting in"?

3. What are the etching-needle and the dry point?

4. How are the different depths in the lines of an etching obtained?

5. What colors are usually used in etchings?

6. What styles of paper are the finest etchings printed on?

7. What is meant by painter etchings, and what by reproductive etchings?

8. What are aquatints?

9. What is meant by "color" in engraving?

10. How does the process in mezzotint differ from all other engravings?

#### PROBLEMS IN PHYSICS. II.—PRESSURE.

1. What is the weight of one-half a cubic foot of lead?

2. What is the volume of 1,500 ounces of gold?

3. A body in the air weighs 5,000 ounces; its loss of weight in water is 1,500 ounces. What is its specific gravity?

4. With what velocity will a jet of water issue from an orifice 169 feet below the surface of the liquid?

5. Theoretically what volume of water will be discharged in one minute from an orifice having an area of one-tenth of a square inch, the average depth being 169 feet?

6. What is the greatest pull that can be resisted by Magdeburg hemispheres 6 inches in diameter?

7. How many pounds of pressure does the atmosphere exert upon the floor of a room 20 feet long, 15 feet wide, and 9 feet high?

8. What is the pressure of the atmosphere upon a soap bubble 5 inches in diameter?

9. What is the pressure on the bottom of a vessel 12 inches square, filled with sea-water to the height of 3 feet?

10. What is the pressure on the five sides of a cubical vessel one foot on a side, filled with water?

#### SPECIAL MEMORIAL DAY.—NEWTON.

1. What event rendered the year of Newton's birth a remarkable one in English history? And what celebrated natural philosopher died in the same year?

2. What is known as "Isaac's dial"?

3. What story is told of Newton's first study of the propositions of geometry?

4. What affords a proof that Newton believed in the doctrines of alchemy?

5. With what subjects was Newton in the habit of refreshing himself when weary with other studies?

6. What theory of light advanced by Newton involved him in a long controversy at home and abroad?

7. With what German philosopher was Newton engaged in a long and famous dispute? And with what eminent astronomer did he have a bitter controversy?

8. What discovery had been made independently by both Newton and the philosopher referred to in the preceding question?

9. What was the crowning glory of Newton's life?

10. What led him afterward to neglect this greatest achievement for sixteen years?

11. In what book did he give an account of it to the world?

12. By what accident is it told that Newton lost the fruit of twenty years' labor?

13. Who was Mrs. Catharine Conduitt?

14. For how long was Newton president of the Royal Society?

15. From whom did he receive the honor of knighthood?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN  
FOR MARCH.

## THE INTERNATIONAL MARINE CONFERENCE.

1. The superintendent of the New York Maritime Exchange. 2. For all marine nations to agree upon some means by which ships could indicate the course they were steering. 3. Regulations to determine the seaworthiness of vessels; draught to which vessels should be restricted when loaded; uniform regulations regarding the designating and marking of vessels; saving life and property from shipwreck; necessary qualifications for officers and seamen, including tests for sight and color-blindness; lines for steamers on frequented routes; night signals for communicating information at sea; warnings of approaching storms; reporting, marking, and removing dangerous wrecks and obstructions to navigation; notice of changes in lights, buoys, and other day and night marks; a uniform system of buoys and beacons; the establishment of a permanent International Marine Commission. 4. The American delegates prior to the assembling of the Conference. 5. In Washington, Oct. 16, 1889; December 31. 6. Rear-Admiral Samuel R. Franklin, U. S. N. 7. Austria-Hungary, Belgium, China, Denmark, France, Germany, Great Britain, Guatemala, Hawaii, Honduras, Italy, Japan, Mexico, Norway, Russia, Spain, Sweden, Siam, the Netherlands, United States, Venezuela. 8. Portugal. 9. To cause commanders of vessels to observe proper precautions to prevent collisions. 10. That steam vessels shall keep out of the way of sailing vessels, and that the steam vessel which has another steam vessel on her own starboard side shall keep out of the way of that other. 11. That all vessels, either sail or steam, shall move at a moderate rate of speed, and if the vessel is steam, sound a whistle-blast four seconds long at intervals of not more than two minutes. 12. By carrying the lights in certain positions relative to the size and description of the vessel. 13. A steam vessel not using steam. 14. The restriction of the British delegates, by order of their government, to a very few of the subjects on the program. 15. They must be ratified by the various governments.

## PHILANTHROPY AMONG THE ROMANS.

1. The brotherhood of mankind. 2. Claudius. 3. Nero. 4. Under Domitian. 5. Ves-pasian. 6. The support by the government of all the poor children of the Italian cities. 7. Pliny, the Younger. 8. Five thousand. 9. Hadrian. 10. Antoninus; his rate was four per cent. 11. One for the support of poor children. 12. Policy. 13. The habit of selling

young children; the numerous expositions; the willingness of the poor to become gladiators; and the frequent famines. 14. Private infirmaries in rich men's houses. 15. In the fourth century, by a Roman lady named Fabiola.

## ENGRAVINGS.—I.

1. Line engraving; etching; mezzotint; wood-cut. 2. Line engraving is produced by incising the design upon a metal plate, usually steel or copper, with the dry point and the burin or by combining the work of these tools with that of acid. 3. The parallel lines in skies and backgrounds are done by machinery, the rest by hand. 4. India paper, which has a rich color, beautiful surface, and great tenacity. 5. Remark, artist's proofs, proofs before letters, India prints, plain prints; the cost of the engraving, which depends upon the time given to it, and the number of proofs issued. 6. The remark is an emblem or sketch engraved upon the margin of the plate; they are valuable because they are the first impressions taken, and the number is often limited to 50, but sometimes 100 are printed. 7. The artist's proofs are taken after the remark (the remark having been polished off); the number is usually limited to 200; they are distinguished by the name of the painter and engraver or etcher. 8. Proofs before letters; there are usually 100 copies; the name of the painter is engraved on the left hand corner, and the name of the engraver on the right hand corner, and the publisher's mark and address on the bottom. 9. The India paper proof, because of this paper's superior quality; they are not limited in number; they have the artist's and engraver's names, the publisher's mark, and the title engraved on them. 10. On linen paper; they have the same marks as the India proofs.

## PROBLEMS IN PHYSICS.—I. DYNAMICS.

1. 1,600 miles. 2. 4,000 miles. 3.  $93.62 \pm$  lbs. 4. 2,000 miles. 5. 160 feet. 6. 576 feet. 7. Three times per second. 8. As 3 to 7. 9. Seventy-two horse-power. 10. One and one-half minutes.

## SPECIAL MEMORIAL DAY.—LIVY.

1. To the majesty of Rome. 2. That he was married and had at least one son and one daughter. 3. That men whom the sight of Rome itself failed to attract were drawn thither by the fame of this single individual. 4. Some bones enclosed in a leaden cist were found while making excavations on a spot where several years before a plate bearing the inscription T. Livius was discovered. 5. The bone of the

right arm which was presented to him by the citizens of Padua. 6. That they probably belonged to a slave of the same name. 7. The Æneid. 8. Macaulay. 9. In Rome, 1469. 10. During the years 1518, 1531, and 1616, in fragments in old libraries. 11. Until the seventeenth century when all the libraries had been ransacked in vain. 12. Because Livy spoke and

wrote in such high terms of praise of Pompey. 13. That they contained some provincial peculiarities of expression (the word being coined from Patavium). 14. That the great conqueror would have been conquered. 15. In his native city Patavium to which he returned after spending most of his days at Rome.

## THE C. L. S. C. CLASSES.

1882-1893.

THE Central Office of the C. L. S. C. desires to acknowledge the generous treatment of several circles who have insisted upon paying the special examination fee recently withdrawn. All money has been returned promptly and the service will continue to be free, although for the reasons previously stated the additional income was very much needed.

JOHN H. VINCENT.

## CLASS OF 1890.—"THE PIERIANS."

*"Redeeming the Time."*

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Items for this column should be sent to Miss G. L. Chamberlain, Plainfield, N. J.

## CLASS FLOWER—THE TUBEROSE.

A PLEASANT letter comes from a Massachusetts '90 who will not grow faint-hearted even though the temptation is strong. She writes: "I am an invalid at present and have been for many months with the prospect of as many more before me, so I seem to be settled enough at present to have time to finish out this year's reading and straighten up my C. L. S. C. work. I have continued my fee at the local circle but have not been able to attend. I have been much cheered by the receipt of letters from headquarters asking if I had grown faint-hearted and showing that though I was unknown, yet missed."

A LETTER from a '90 in South Dakota gives the experience of a circle which has probably

many parallels in the C. L. S. C. It gives a hint as to the extent of the unrecognized work of the C. L. S. C.: "The circle commenced so auspiciously in the fall of '86 with a membership of twenty-five has had a varied existence. The first year went well. The second year began with about twenty members ending with perhaps ten. The third year started with six old and six new members ending with four staunch adherents who had studied well. This year the fourth begins with seven members but one of whom belonged to the original circle. I am the only one who has been permitted through the varied changes time brings to all, to keep the banner of the Class of '90 from dragging in the dust. But though only one has held on, much good has been accomplished through the efforts of that first circle of '90's."

## CLASS OF 1891.—"THE OLYMPIANS."

*"So run that ye may obtain."*

## OFFICERS.

*President*—The Rev. J. M. Durrell, D. D., Manchester, N. H.

*Vice Presidents*—Mrs. Mary A. Livermore, Melrose, Mass.; Mrs. Mary T. Lathrap, Jackson, Mich.; the Rev. J. A. Smith, Johnsonburgh, N. Y.; W. H. Wescott, Holley, N. Y.; the Rev. J. S. Ostrander, D.D., 314 President Street, Brooklyn, N. Y.; Mrs. Hawley, Buffalo, N. Y.

*Secretary*—Mrs. Hattie E. Buell, 2604 Main Street, Buffalo, N. Y.

*Assistant Secretary*—Mrs. Harriet A. H. Wilkie, Onondaga Valley, N. Y.

*Treasurer*—Prof. Fred. Starr, New Haven, Conn.

*Class Trustee*—The Rev. J. S. Ostrander.

## CLASS FLOWERS—THE LAUREL AND WHITE ROSE.

THE address of the Class President, the Rev. J. M. Durrell, is changed from Lawrence, Mass., to Manchester, N. H., No. 528 Union St.

'91 BEGINS to assume the responsibilities of a "junior" class at Chautauqua this summer. The decoration of the Hall of Philosophy for Recognition Day falls to our share. Let us have as large a reunion of '91's as possible at Chautauqua this summer that we may prepare for the grand rally next year.



**THE PRESIDENT'S CHAT:**—Mental dyspepsia is a bad disease. I would advise you not to contract it, and if you have been so unfortunate as to have it already, the sooner steps are taken to get rid of it the better. The symptoms are: general dissatisfaction; nothing suits; the patient craves all sorts of reading; he frets that he cannot read all the magazines, the latest novel, the last poem, and be well informed on every topic of public interest; he has no opinions of his own, so much time having been consumed in reading as to leave no opportunity for forming opinions; each book read is like that given by the angel to John, sweet as honey in the mouth, but bitter in its after pangs.

A few hints may save those who are contracting habits that will surely lead to mental, if not moral, dyspepsia, and the advice given may cure some who have courage enough to follow the prescription. First of all, eat slowly, and masticate well; do not rush through the books of the course; suffer no chapter to pass without understanding it; if a sentence is obscure, re-read till the sense of the author is plain. Eating and cramming are two different things. If you have so much reading in addition to the course that you cannot spend sufficient time, drop some of the outside reading. If this cannot be done, then put in another year and do the assigned tasks in five rather than in four years. Be sure to digest what is eaten. The mind needs rest as well as the stomach. Think, and let the thoughts obtained from books become dissolved into the elements that compose them. The mind will of itself work over materials put into it, and if given a chance will analyze the various statements received. Not until mental digestion is completed can assimilation take place. The knowledge we take from the world must be compared with other things learned, the false and the true be separated, and the false be eliminated. The remaining truth then becomes absorbed into the very structure of our minds, and the facts are no longer those of the authors from which we first obtained them, but our own. We now have ideas, and are said to be people of thought. There are some persons who labor with their hands most of the day, but who, by reason of thoughtful consideration of what they read, are better thinkers and deeper reasoners than some others who spend most of their time with books. Exercise must not be neglected. Do something; plan to use the knowledge attained in such a way as to make the world better and happier. Mental exercise uses up the old thoughts and makes way for the new, and energy is evolved in the process. Do not become an *index rerum*, a mere catalogue of other people's no-

tions; know something for yourself, and do something for the world. Be neither an intellectual epicure nor an omnivorous gormand, but a healthy reader, thinker, and worker.

#### CLASS OF 1892.—"THE COLUMBIA."

*"Seek and ye shall obtain."*

##### OFFICERS.

*President*—Col. Logan H. Roots, Little Rock, Ark.  
*First Vice-President*—Prof. Lewis Stuart, Ill.  
*Second Vice-President*—F. W. Gunsaulus, Ill.  
*District Vice-Presidents*—Mrs. Frank Beard, N. Y.; Dr. P. S. Henson, Ill.; Charles P. Williamson, Ky.; the Rev. J. C. Hurlbut, N. J.; Mr. J. T. Barnes, N. J.; Mr. E. P. Brook, N. Y.; Issa Tanimura, Japan; Mr. J. S. Davis, Albany, Ga.  
*Secretary*—Miss Jane F. Allen, University of North Dakota, N. D.  
*Treasurer and Member of Building Committee*—Lewis E. Snow, Mo.  
*Class Trustee*—Mr. J. P. Barnes, Rahway, N. J.

CLASS FLOWER—CARNATION.

A MISSIONARY member of '92 in China sends her first year's papers to the Central Office with the following interesting communication: "Our Chautauqua readings have been a great source of comfort and pleasure during the year. Surrounded as we are with Chinese for whom we are working, one needs something of the kind to help keep in touch with the rest of the world. My husband has been the means of introducing a scheme into China somewhat corresponding to the Chautauqua readings. 'Prize Essays' are issued from the Chinese Polytechnic Institution of which he has been Honorary Secretary since its commencement. Every three months, subjects bearing upon some branch of Western knowledge are given out and prizes are granted to a dozen or more of those who have written most understandingly. Many of the highest officials in different parts of the empire are interested in this scheme, and not only read and judge the essays, but usually provide part of the money given for the prizes. He hopes eventually to introduce a series of text-books and examination questions closely resembling those of Chautauqua."

#### CLASS OF 1893.—"THE ATHENIANS."

*"Study to be what you wish to seem."*

##### OFFICERS.

*President*—The Rev. R. C. Dodds, 33 Oak St., Buffalo, N. Y.  
*Vice-Presidents*—Mrs. S. M. I. Henry, Evanston, Ill.; Miss Kate McGillivray, Port Colborne, Province Ontario, Canada; The Rev. D. T. C. Timmons, Tyler, Texas.  
*Secretary*—Mrs. L. L. Rankin, Room 3, Wesley Block, Columbus, Ohio.  
*Treasurer*—Miss Julia J. Ketcham, Plainfield, N. J.  
*Building Committee*—Mr. Dodds; Mr. Rankin.  
*Assembly Treasurer and Trustee for the Union Class Building*—Mr. George E. Vincent.

EMBLEM—THE ACORN.

A '93 sending his subscription to the '93 Class

Building fund, adds, "I shall be glad to be of some service, although in this very humble manner. I could not conscientiously miss the amount sent considering the cause at stake."

MEMBERS of '93 who have read of the interesting work being accomplished in the Lincoln penitentiary will be glad to learn that a letter has been received recently at the Central Office from a young man in Sing-Sing prison who has heard of the Chautauqua system of education, and is anxious to improve the sixteen months of confinement which are yet before him. A copy of *THE CHAUTAUQUAN* has been sent to him. We hope soon to welcome him as an active member of '93.

A WORD FROM THE PRESIDENT.—Almost six months have passed since the Class of '93 was formed. We now have passed through the nebulous, or formative, period; let us cherish the hope that in our history there may be no cooling off and contracting period. A little band at first, we are now one of the strongest corps of the great army of Chautauqua. At present there are more than fourteen thousand members of the Class of '93 enrolled, with many thousands, doubtless, yet to be reported. While we may rejoice in our strength, let us not rest satisfied with present attainments. Though the youngest of Chautauqua, we may yet be the largest. A few months yet remain in which efficient work may be done in the line of augmenting our members. Each member should be able to enlist two more members, at least, before the recruiting season ends. Who shall report the largest number of new members enlisted during March and April? To such an one we personally pledge a token of honor. At the organization of our class, it was resolved to co-operate with other classes in the erection of a Union Class Building at Chautauqua. To defray the expenses which must be incurred in carrying out this resolution it was further agreed to ask each member of the class to contribute the sum of ten cents. This small amount should be forwarded at an early date to the Assembly Treasurer and Trustee of the Union Class Building, Mr. George E. Vincent, 455 Franklin St., Buffalo, N. Y. Let each member of '93 seek, in connection with other duties, to perform faithfully the work Chautauqua has given us to do. Many of us may find difficulties in the way, but "Where there's a will there's a way."

#### GRADUATE CLASSES.

A complete list of all the officers of the Graduate Classes of the C. L. S. C. will be found in *THE CHAUTAUQUAN* for October 1889.

ANOTHER contribution to the furnishing of the Class Building is reported: "Through a member of the A. E. Dunning Graduate Circle of Brooklyn, N. Y., Benjamin F. Moore & Co. of that city will furnish enough of their prepared calcimine to tint the interior of the Union Class Building at Chautauqua, if such finish is desirable, the same to be placed to the credit of the Class of '88.

It will be a matter of interest to all Chautauquans but especially to the Class of '89 of which she is a member, that Miss M. E. Landfear, Secretary of the C. L. S. C. for South Africa, has arrived in this country and hopes to be at Chautauqua throughout the entire season of 1890. C. L. S. C. members of all classes as well as '89 will be glad to give her a hearty welcome.

To "THE IRREPRESSIBLES" OF '84.—The members of '84 will be glad to hear from their Class Treasurer that the financial condition is in every way satisfactory. Three years ago we bought a Class Home at Chautauqua, at a cost of seven hundred dollars, and during these three years we have paid from one hundred to two hundred dollars each year on the principal, together with all interest and taxes. We are now owing on the Class Home only two hundred dollars, with interest for one year. We have made repairs and changes on the home to the amount of about fifty dollars. All paid for. Last year we purchased the lot of land next to our Class Home, and it is paid for. The only claim against the class is the two hundred dollars due on the Class Home. This claim we ought to cancel before the summer season opens, or certainly before its close. Many of the Irrepressibles have given *nothing*; many have done well in their contributions. Will not each member send at once to Prof. W. D. Bridge, care of the Chautauqua Office, Buffalo, N. Y., an immediate subscription for this slight debt? At Chautauqua last summer a photograph was taken of the oldest four graduates of the Class of 1884, as they were grouped by the open door of the Class Cottage. These four members, Colonel Royal Taylor, Mrs. Royal Taylor, Mrs. S. B. Holway, and Mrs. Judge Dale, on the day of their graduation counted just three hundred years in their united ages. These members are all alive, and in a fair state of health. This photograph will be historic in the coming years. Copies can be obtained of Prof. W. D. Bridge, care the Chautauqua Office, Buffalo, N. Y., for forty cents. A percentage of this price will go to help decrease the debt on the Class Home. Letters of inquiry concerning the class should be addressed to Professor Bridge, as above.

## LOCAL CIRCLES.

### C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

### C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

NEWTON DAY—April 17.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

HORACE DAY—May 22.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.

ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.

RECOGNITION DAY—August, third Wednesday after the first Tuesday.

"It seems to me," writes the Correspondent with some asperity, "that the Scribe would be wiser if he would talk about *heads for members* instead of for *leaders*. My experience has been that the former are the more apt to be headless." Perhaps the Correspondent has judged of members from the leader's chair. However that may be, he has suggested a good topic. A circle is made up of members, and no fountain rises higher than its source. If the members are indifferent, it will be indifferent. If they are interested, it will be interesting. The quality of the circle is exactly proportional to the quality of the members. The inference is plain. Have you a poor circle? You have poor members.

Many of us are in the habit of going into social and literary clubs and into philanthropic and church societies simply to be good natured. We are asked and assent because it seems disagreeable to refuse support to a pleasant or useful undertaking. The fact that we have joined the enterprise, however, awakens no serious or lasting sense of responsibility. We go to its gatherings—when convenient or when they promise to be entertaining. We help in its undertakings—until the newness has worn off. Such membership is a harm rather than a help, since it warrants the society in depending on our strength and thus causes it to make a false estimate of its own; worse still it is dishonorable. Membership is a pledge to support an enterprise. It shows a poor sense of honor to neglect the duties which that pledge entails. It is much more honorable, if the duties cannot be carried out, to give up membership. Persons who join only what they propose to support is what a local circle wants.

This support demands preparation of lessons. It is absurd to suppose that a program on topics with which one is unfamiliar can be attractive.

To one who knows nothing of electricity, what is duller than an Electric Review? To one who cares nothing for chemistry, what pleasure in reading a Chemical Journal? Yet know these subjects, and these technical journals become at once of lively interest. A conscientious local circle member will be *prepared to listen*.

He will be prepared to take part. It is not brilliant papers or clever remarks from a few which make a gathering bright. It is the united efforts of everybody present. Nobody has a right to fail to contribute something. "Sponging his way" is the expressive description we give to the man who lives off his friends. It is a good description of many circle-members. They are willing to go—and to criticise when they get home. They do not see that their presence places them under obligations to aid in the work.

A very important point in a member's duty is the *spirit* which he brings to the gatherings. He must come in the mood for discussing, for working, for enjoying. If he had to make an effort to be present he must let nobody know it, but act as if he would prefer being there to any place on earth. If he is half sick, it is unnecessary to furnish the circle the information. If he is bored by the program he should be ashamed to let any one discover it; to be bored is always the sign of selfishness, ignorance, or a lack of imagination. He must arouse himself for the time being to do and be at his best.

Imagine a circle to which every member came informed about every subject which would be presented, prepared to do his assigned work, and to take part in every discussion and at the same time alive with that *esprit de corps* which makes him enjoy or at least *seem* to enjoy every word spoken. Nobody could be persuaded to stay away from a circle whose members had such heads.

ADMIRERS and followers of the English Course for Graduates continue to report. At Des Moines, Iowa, a circle which has been reading together between six and seven years is busying itself now with the new three years course.—At York, Nebraska, six graduates have applied themselves to this work.—The Alpha of Cincinnati, one of the oldest circles in the fraternity, has seven English readers this year. From a recent meeting devoted to Shakspeare the members carried home as souvenirs pieces of birch-bark on which were inscribed sentiments from the poet. The Alpha has lost one of its members, who has gone to Burmah as a missionary. It sent with her several kindly remembrances of her circle life.—At Foxboro', Massachusetts, the English Course is the bond which is keeping the graduates together.—Twenty graduates in Topeka, Kansas, are working hard on the same course.—The old Bryant of Chicago has resolved itself into a Reading Club—the "reading" is the favorite course of the graduates.—At Blue Earth, Minnesota, twelve graduates take the English work. At the outset of the year the resolve was taken that no one should be absent from a meeting unless it was necessary. This is a healthful determination to which we commend all circles. A member of this club writes that when the year opened, the readers felt that probably the year's work would be hard and dry, but that after a few weeks' experience it was decided that though it was hard it was any thing but dry.

THE Scarlet Seal Circle of Sugar Grove, Pa., takes its name from the course it pursues, the review course in Roman History and Literature.—The '82's at Perrysburgh, Ohio, are following the regular course, using the programs in the magazine and observing Memorial Days.

AN interesting item in regard to the municipal control of the gas-works of Philadelphia reaches us from the Endeavor Circle of that city.

Under the new city charter, which came into operation in 1887, the gas-works of the city of Philadelphia passed out of the hands of the "Gas Trust" into the charge of the Bureau of Gas, which is one of the divisions of the Department of Public Works. The city owns four manufacturing plants capable of producing about 13,000,000 cubic feet of gas per day, and also has a contract with the Philadelphia Gas Improvement Co. for furnishing 3,000,000 feet additional. The gas is stored in 23 holders located in 10 different sections of the city. They have a capacity of about 13,000,000 feet and are connected with over 900 miles of gas-mains. They supply the whole of the city except three wards which are still connected with the North-

ern Liberties Gas-Works belonging to a private corporation formed many years ago, before the outlying districts of Philadelphia were consolidated with the old "city proper." The total product of the City Works for the year 1888 was the enormous quantity of 3,209,874,000 feet. Of this, about 60 per cent was furnished to private consumers at \$1.50 per thousand feet. Of the remainder, nearly 13 per cent was unaccounted for, owing to loss through leakage in the many miles of mains and through other causes. The rest was used in lighting the street lamps and city buildings free of cost, or remained in the tanks and pipes at the end of the year. Notwithstanding the loss in question and the fact that no revenue was derived from the public lighting, the report of the Bureau shows a profit and an improvement over previous years, and would seem to confirm the wisdom of retaining the works in the hands of a municipal department, instead of disposing of them to a private corporation as was proposed a few years ago.

THE Brooklyn Chautauqua Assembly, as our readers well know, is an organization composed of the circles of Brooklyn and vicinity. It has been conducted in a careful and scientific way, and has achieved extraordinary success. We print below a form which the central committee of the organization require to be filled out by each circle. It enables the officers to determine at once the working force of the body.

BROOKLYN CHAUTAUQUA ASSEMBLY.

Return of _____ Circle,	
Year ending _____	189 _____
President, _____	OFFICERS: _____
Vice-President, _____	Addresses _____
Secretary, _____	_____
Treasurer, _____	_____
DELEGATES: _____	
_____	
_____	
REPRESENTATIVE ON EXECUTIVE COMMITTEE: _____	
Number regular members (registered at C. L. S. C. office), close of official year, _____ 189 _____	
Number of Local or Honorary Members, close of official year, . . . . . " " _____	
Number of Post-graduates at date of Return, . . . . .	

Secretary.

NOTE.—Each circle is entitled to four delegates, one of whom is its president *ex-officio*. The executive committee consists of one representative (a delegate) from each circle, and is designated by each delegation. It is important that the first name and address of each person be given.

This should be carefully filled out *immediately* after election of new officers and delegates and forwarded to secretary.



SUCH a plethoric mail bag confronts the Scribe this month that he promises himself a rare treat in the emptying thereof. The string is untied and out fall invitations, programs, newspaper clippings, menus, poems, here a new circle is proudly announced, there one of several years' growth sends forth a wail of discouragement (the tender-hearted old Scribe "makes a note on't" and says "I must see about that"), then out bounces an envelope doubly stamped, with the reports for every meeting for a whole year, next—but let's arrange things in some sort of order, and not be "so shiftless" as Miss Ophelia says. Reversing the order of age before beauty, we give the place of honor to our youthful circles.

CANADA.—"At the top of the heap" is an envelope bearing a Canadian stamp and the postmark of Ralphton, Manitoba. Inside is a cheery letter telling of a circle of three organized last November. May its shadow never be less!

MAINE.—Last month we prophesied that the Skidompha of Damariscotta, rather than turn away those who were knocking for admission would organize a new circle. Like Mother Shipton's famous prophecy which was true because every thing mentioned in it had already occurred, so with ours; for here is a letter written in December announcing the formation of the Nityakwinontonk Club. We bid it welcome and hope its list of members is as long as its name.—Saccarappa's new circle was undaunted by its late beginning, and has run hard and fast to catch up. Judging by its letter it will reach the goal in good season, though perhaps a little out of breath.

NEW HAMPSHIRE.—The student in Whitefield who occupied a Chautauqua Corner alone last year has several friends who meet there with her now.—A note from Nashua announces with telegraphic brevity, "seven '93's and one '90."

MASSACHUSETTS.—The wise little circle at South Salem makes a good start by asking for the twelve-page memoranda.

NEW YORK.—Three messages from the Empire State: The Athenians of Adams, fifteen in number, keeping their work before the public by publishing their programs in the local paper; Green Island Circle, composed of graduates, initiates, and local members; and Walton Circle, small but "true and tried."

PENNSYLVANIA.—We get a glimpse of seven new circles in the old Keystone through letters from Miles Grove, Girardville, Shamokin, Harrison Valley, and Wiconisco. The last is named the Aryan and has two graduates among its fifteen members.

WEST VIRGINIA.—A request pleasant to the

ear comes from Newburg for "more membership blanks; the circle is increasing."

TEXAS.—Chautauqua interest seems to thrive in the circle of four at Perry's Landing.

OHIO.—This state has contributed a large share of the year's mail. The two letters left for this month tell of circles at Brown and New Philadelphia.

INDIANA.—We quote from our Greencastle correspondent: "In September a meeting was called of all interested in the C. L. S. C. About twenty responded and our circle was organized. Three of our members will graduate next summer, having read for three years alone before joining us. Two are graduates of '83. Our circle is named in honor of Bishop Bowman who was for years president of our University. At our meetings the president assigns a leader for each subject, and both the conversational and recitation plans are used. The meetings are wide awake and interesting always."

ILLINOIS.—A circle of ten in South Chicago sends its first report.—Woodstock is coming out strong in C. L. S. C. work; a second circle has formed there.

KENTUCKY.—The news from Rectorville is that a circle of four is busily at work.

TENNESSEE.—The secretary at Gallatin informs us that the fourteen members there are all earnest students.

MICHIGAN.—The Spartans of Montague send us a bunch of newspaper clippings each bearing the week's program and designating the place of meeting. Seventeen regularly enrolled is an encouraging state of things for the first year of any circle.

WISCONSIN.—The class of eight at West Salem has bravely overcome its discouragements which included a late beginning and difficulty in obtaining books, and is now holding regular meetings as if all had been smooth sailing.—A line is sent from Brooklyn to announce the formation of a club of five.

MINNESOTA.—Last October saw the organization in Blue Earth City of a circle which has met weekly through the winter.

IOWA.—Waverly Circle began with the brightest of prospects,—twenty-five members and the superintendent of schools for president.—From a letter brimming with enthusiasm, we quote a paragraph: "The circle at Northwood has decided on the name of Vincent, appropriating it as an inspiration and an incentive to earnest effort. Eleven congenial spirits form the circle, and all entered it with the deliberate purpose of persevering to the end."—The circles at Sioux City and Maquoketa announce that all is well with them.

MISSOURI.—A lady in St. Louis writes us of the pleasant afternoon meetings she attends. Informal talks and discussions are the principal features as the additional advantages of lectures and elaborate programs are offered by the St. Louis Union with which this circle of ladies is connected.—Greetings come from Hamilton and Tarkio Circles.

KANSAS.—“A lively interest in the studies and every meeting well attended,” is the message from Burr Oak.—Humboldt Circle announces four new names added to its list.

NEBRASKA.—This letter comes from Fairfield: “Our fifteen members (all active ones) meet weekly at the various homes, sometimes going four miles into the country to meet with a member there. We have had an Artists’ Evening in addition to the regular Memorial celebrations. We all feel that we are accomplishing more by following the Chautauqua course than would be possible with any other plan of home study.”—Grand Island has a “baker’s dozen” on its membership list.—Elmwood writes favorably of its outlook.

COLORADO.—Although Denver has fifteen circles there is always room for more. The latest one reported is the South Broadway, formed of fourteen ladies. The programs of THE CHAUTAUQUAN are followed, all the articles are discussed, and *The Question Table* is liberally patronized.

NEW MEXICO.—Judging from the letter from Albuquerque, the new members there seem to be enjoying the work.

WASHINGTON.—Manzanita Circle of Tacoma reports its own organization of twelve members, and says there are three other circles in the city. We should be glad to hear from these sister circles.

CALIFORNIA.—The last letter of the first pile is from San Francisco and tells of the formation of a circle in the Bush St. M. E. Church.

Now let us see what the “old folks” have to say.

#### OLD CIRCLES.

CANADA.—The circle of London South sends, as usual, an interesting letter. It tells of a whole year of “choosing sides,” a strict record being kept of every thing, even to a failure at roll-call. *The Circle Review* is a newspaper in which all the contributions are original.—The Athena of St. John indulged in one meeting last winter for which no lessons were assigned, but to carry it out successfully a good many lessons must have been previously well learned, as this was the program: (1) Description with map illustration of the early settlement of the Italian peninsula; (2) Talk and quiz on the city of Rome;

(3) Biographical quiz on Roman history, taking all prominent men to the time of Caesar; (4) Selections from Shakspeare.—St. Catherine’s Circle, the Hawthorn of Parkhill, Allene Branch of Toronto, and Stanley Circle of Montreal, each send a short message to show they are as prosperous as ever.

MAINE.—Faint heart never won diploma, would do for the motto of the brave little Winnewaug of Brooksville, which has struggled through many discouragements retaining both its organization and its enthusiasm.—The Beauchamp of Rockport speaks thus modestly: “We are just a circle of plain people of limited education and means, doing the simplest work and gaining much good and pleasure by it”; to which we wish to add that “the simplest work” has included such requirements as a trip through Rome with the Travelers’ Club, the whole series of Map Quizzes, a pronunciation test at every meeting, and the study of a number of Macaulay’s “Lays of Ancient Rome,”—all this in addition to the regular lessons.—A novelty for response to roll-call was introduced in Ellsworth Falls Circle when one member was asked to name the seven wonders of the world, and the other members each to describe one. This circle allows different members to make out the programs, with the one proviso that the lesson is to occupy the most prominent place.—Four members of Sedgwick Circle are ready to graduate, but have recorded their intention of continuing the studies.—The Katahdin of Dover and Foxcroft has thirty members, all its constitution allows.—Most of the time is given to the *Questions and Answers* of THE CHAUTAUQUAN in the meetings of Andros Circle of Topsham.—The Sunflower still flourishes in West Pembroke.—The large circle in Hampden uses the program of THE CHAUTAUQUAN.—The Marguerite of Ellsworth sends word that it is small this year but still at work.—The Witch Hazel flowered for the third time last fall in Dexter.

NEW HAMPSHIRE.—The six ‘90’s in the Pone-mah of Great Falls are planning to receive their diplomas at Chautauqua. The Vincent of the same town is one year younger but equally strong.—Queen City of Manchester spends the first few minutes of each meeting in table talk on items of interest in or about the city.—Other old friends are the Valley View of Swanzev, with eleven members this year; the Chaucer of Salem with its six ‘92’s; the Granite of Rochester enrolling sixteen; another Granite, found in Farmington, and having seventeen members; the Lesbian of East Jaffrey which takes time for the other articles of THE CHAUTAUQUAN besides the required ones; the Pawtuckaway of Epping, a

company of six; Winchell of Derry, ready to send out eight graduates; Hollis Circle with but one graduate less; Lakeside of Meredith Village, a band of fourteen; and the Raymond of Nashua twenty-one strong.

VERMONT.—Willoughby Lake, the afternoon circle of West Burke, chronicles "more members and more interest."—Proctorsville and West Arlington have circles of three members each, and Georgia one of five.

MASSACHUSETTS.—A faint note of despondency is noticeable in the letter from the Boston Beacon, but "the average attendance is five and the course of study is followed strictly," not a bad state of affairs surely. The Omega of Boston keeps the same number of members, seven, with which it began.—The ability to handle a large class successfully is shown by the leaders of Hurlbut Circle of East Boston, thirty-five being its regular number. A fact not to be passed over without commending, is that thirteen of the members are post-graduates.—Roll-call in the Bryant of Worcester has been responded to this year by anecdotes from Roman History or quotations from the Latin author under consideration. A delightful evening was spent at the public library at the close of the study of Roman history, looking at the collection of engravings of buildings and works of art at Rome.—Non-performance of parts assigned must be rare in the Delphic of Amesbury as the by-laws provide that a month's notice shall be given. The game of Knowledge-Seekers appears on one of the programs, and Progressive Conversation on another, one of the interesting subjects being "My Hobby." If the circle as a whole has a hobby we venture to guess it is named Thoroughness.—Brief and to the point are the letters from the Greylock of North Adams, showing thirteen members; Pallas of Wareham, five; Riverside of Somerset, seven; Hawthorne of Pittsfield, fourteen; Psyche of Medway, eleven; Leominster, six; Gale of Holden, thirteen.

RHODE ISLAND.—The circles of Newport held a union meeting in January and enjoyed a very able lecture from the pastor of the Central Baptist Church.—Block Island Circle has ten students this year.—The circle of Fort Hill Delves, Providence, had a picnic one warm sunny day the last of September and among the after dinner speeches was the address of welcome by the president, a member of the Class of '84. The Scribe has had his eye on it for some time, hoping to find space for at least a few stanzas in *Local Circles*, and at last here they are:

Now welcome, Fort Hill Delves,  
I bid you welcome here;  
Thrice welcome each to Prospect Farm,  
And farmers' rustic cheer.

Through all the early spring-time,  
And all this summer's chill,  
And all September's dampness,  
From city, field, and hill,  
Have gathered merry parties  
To picnic here, they say;  
But never yet this ancient tree  
Has rustled o'er a company  
So fair, so wise, so good as ye  
Who banquet here to-day.  
Did I withhold a welcome,  
The spring would greetings spout,  
And horse and cow and frog and crow  
Would range themselves in festive row,  
And neigh and caw and croak and low  
Salutatory shout

Sing then, my muse, in numbers  
Befitting such a time.  
When Fort Hill Delves summon,  
Build thou "the lofty rhyme."  
Recount the thrilling story  
Of how these F. H. D.'s  
Have dug and delved for learning  
Regardless of their ease;  
Have delved and dug and burrowed  
As miners do for gold,—  
All this, my muse, I pray thee  
From memory unfold.

Recall the clock-like promptness  
With which we always meet;  
Recall with what precision  
Our answers we repeat;  
Bethink you, fellow Delves,  
What ardor we displayed  
When geologic mysteries  
We ventured to invade.  
"Triassic," "Cenozoic,"  
"Conglomerate," and "Quartz,"  
And "Dinosaurs," and creatures  
Of other wondrous sorts,  
Became like friends and brothers,  
And blazed, or stalked, or hissed  
Throughout our thoughts, until 'twas said,  
Our Founder once, confined in bed  
With fevered pulse and aching head,  
Was all day metamorphosed  
Into a Fire-mist.

In you, O Fort Hill Delves,  
My pride can never cease,  
For three have been in Europe,  
And one as far as Greece;  
And one, than whom no other  
Displays more constant zeal,  
Who feels with years no dullness  
Across her senses steal,  
We hail the honored mother  
Of one Chautauqua knows,  
Of him to whom her text-book  
On chemistry she owes;  
And three have posed as teachers,  
And two have quenched their thirst  
(At least, I trust they quenched it)  
Where famous geysers burst;  
And one delivers lectures;  
And two can manage fairs;  
And all most nobly carry  
Both home and public cares,  
In Sunday-schools, and missions,  
And sewing-circles, too,  
For Indians, and the indigent,  
And W. C. T. U.

Said I not well no party,  
How good soe'er their cheer,  
So fair, so wise, and so forth,  
Had ever gathered here?

Then, lastly, fellow Delvers,  
One borrowed word I say,—  
In all your future studies,  
On every festive day,  
Be not content with musing,  
The pleasant past upon;  
"Go on, go on, go on, go on,  
Go on, go on, go on."

—Charlotte Leavitt Stocum.

CONNECTICUT.—Our acquaintance with the Vincent of Bridgeport began in 1881 and its correspondence has been a record of continuous prosperity. The latest letter tells of a class of twenty-five, most of whom are '93's.—The Halloween orgies attending the organization of Halloween Circle of Cheshire must have been full of favorable signs and omens, for this is its fifth year and its membership is twenty-six.—Writes Rockville Circle: "We prefer to give all our spare time to the studies, so we prepare no programs, but when we meet we talk about the lesson and whatever we have found outside bearing upon it."—Hurlbut, a favorite name among New England circles, is a class of twenty-one in Manchester, finishing its third year.—Andersonville Circle of Norwalk reorganized with seven members.

NEW YORK.—A practical application of the knowledge gained in "How to Judge of a Picture" was made by the Central Circle of Syracuse in asking all the artists to bring specimens of their painting for criticism. Among the various programs we notice a Go-as-you-please Evening in which every member chose his own subject for an essay or a talk.—The members of Ledyard Circle live in the country and are separated by several miles; yet their enthusiasm has been sufficient to call them together every fortnight in spite of the heavy rains and bad roads.—The Chequaga of Havana is doing its best to spread the good work. Items are furnished the local papers, and outsiders are invited to participate in all the special festivities. Everywhere among the circles it seems to hold true, that if curiosity regarding the course of study can be aroused, interest in it is sure to follow.—One afternoon and two evening circles in Fairport show the literary bent of the people there.—We should be glad to tell all the good things in the following letters but shall be obliged to content ourselves with naming the number of members: Albany, twelve; the Socratic of Bergen, twenty-three; Broadalbin, four; Fortnightly of Buffalo, nine; Brooklyn, the Athene, Goodsell, and Helene, eleven, twenty-six, and four respectively; the Walker of

Canaseraga, seven; Chasm Falls, six; Charlton, nine; Edwardsville, twenty-five; Fillmore, thirteen; Gloversville, thirteen; Honeoye, nine; Nassau, twenty-eight; the Kuyahora of Newport, five; the Pathfinder of Oswego, eleven; Otto, nine; Ripley, seventeen; the Riverside of Rochester, eleven; Leominster of Rome, six; Excelsior of Scipio, twenty; Sprout Brook, nine; Resolute of Somers, six; Silver Creek, fifteen; Sanquoit, eighteen; the Athenian of Suspension Bridge, twenty-one; Watervale, eight; Westmoreland, thirteen.

NEW JERSEY.—A new departure in Vineland Circle is a cooking class under the direction of the circle's president, who took lessons in the culinary art last summer at Chautauqua. This is only a side issue, however, and the principal aim of the club is never lost sight of.—Some good suggestions appear on the programs of the Congregational Circle of Plainfield, copies of which are sent to each of the twenty-four members; one is to state the number of minutes allowed for each performance, another is, "It is not possible to ask each one beforehand if he will accept the part assigned him; he must, therefore, find his own substitute if unable to accept."—Neat little programs are printed by Vincent Circle of Millville, a blank being left after each subject for writing the name of the person who presents it.—Among the things enjoyed by the Inquirers of New Brunswick this winter was a series of lectures on art given by Professor Van Dyke before the students of Rutgers College.—Denville Circle celebrated with an elaborate banquet the advent of the new year.—Here is a "sum" in the "rule of three": As the membership in Mount Holly Circle last year is to the membership this year, so is 12 to  $x$ ;  $x=23$ .—Nothing but thorough work is offered by Williamstown Circle.—The Allo of Hancock's Bridge has eight white seal students.

PENNSYLVANIA.—A case of suspended animation lasting a year occurred with the Tabernacle Circle of Philadelphia, but there are now thirteen members and weekly meetings. Three of the four students in Acorn Circle are graduates. The Ivy read "Looking Backward" in connection with Political Economy, and while studying Van Dyke made frequent trips to the art galleries. The Oxford will send out eight graduates in June.—Twelve students who have worked together since 1886 form the circle at Brownsville. We shall hope to report them as forming a seal circle next year.—The Adams of Gettysburg also has fine material for a special course as graduates.—Practical Circle of Pittsburgh indulges in a reception in December and June, and gives the rest of the time to hard work.—The



Athena of Tamaqua expects each member to contribute several questions on the lesson. The slips of paper are drawn from a basket and if any cannot be answered by the one drawing it, the writer is expected to come to the rescue.—A rigid course of questioning is pursued in the Alpha of Martinsburg and the members "are expected to give all they can find bearing on the subject."—The Irving of Sharon has a membership increased over that reported last year.—Pollock Circle of Allentown makes its program short but takes ample time for the lesson.—Eight form the Forest City Circle.

DELAWARE.—It is just a year since we heard from Smyrna Circle, and the news now sent is of a smaller number but no less zeal.

DISTRICT OF COLUMBIA.—It has proved better for the attendance in Wesley Chapel Circle of Washington to have weekly instead of fortnightly meetings as heretofore. The talks and essays are illustrated by pictures and maps. The current magazines and other recent literature are made accessible to the members, and several stereopticon lectures have been given which were free to all friends of the circle.

MARYLAND.—A year ago the Eupatrid appeared among the new circles of Baltimore. It now has eleven members and gives promise of a long life.—The cosy circle of three still meets in Greensborough.

VIRGINIA.—"An absence is a rare thing with us," writes the secretary of Old Dominion Circle in Norfolk. We do not wonder at it if every thing prepared for the meetings is as bright as the following menu for the Christmas feast:

## CHOICE DISHES OF FAMOUS COOKS.

"A dinner lubricates business."

## SOLIDS.

1. Prepared by Charles Dudley Warner, served by . . . . .
2. Prepared by Charles Dickens, served by . . . . .

## ENTREES.

"Sweet food of sweetly uttered knowledge."

1. Prepared by Robert Southey, served by . . . . .
2. Prepared by George Wither, served by . . . . .
3. Prepared by John Keats, served by . . . . .

## SPICES.

"Variety is the spice of life."

1. Prepared by Henry Baldwin, served by . . . . .

## DESSERT.

- Christmas pudding, served by . . . . .

"They are as sick that surfeit with too much  
As they that starve with nothing."

The circles at Drewry's Bluff and Chase City have made a record quite in keeping with the successful ones of former years.

WEST VIRGINIA.—Wheeling Island Circle remains as loyal as ever.

SOUTH CAROLINA.—The Magnolia of Florence "hopes that each year its report will be better

than the last," which hope contains the elements of success.—The Palmetto still spreads its branches in Summerton and its growth is strong and vigorous.

MISSISSIPPI.—Another Palmetto is growing in Ocean Springs.

LOUISIANA.—The Eureka of Jewella has worked faithfully in the midst of the discouragements of separation and sickness, and has no idea of giving up.

TEXAS.—"We think the subjects of this year's study are the most interesting and entertaining of all, though the whole course has been a feast of good things," is the verdict of the Prairie Home Circle of South Bosque. Let us whisper in the ear of this circle that the seal courses are more interesting still.

OHIO.—Camp Chase Circle opens its doors to visitors and its membership is increasing thereby. Every member is a white seal student.—The roll in Bacon Circle of Cleveland has lengthened to twenty-six.—"Not a meeting missed during the three years of organization," Granville Circle is glad to announce, and we are as glad to hear.—The motto of the Mistletoe of Mechanicsburg is, "We surmount all difficulties," but all are working so earnestly that no difficulties present themselves.—Parsonage Circle of New Plymouth "coined a Memorial Day" and celebrated January 1 in honor of the Emancipation Proclamation.—Graduating exercises are held each year in Longfellow Circle of New London, with an address to the graduates and other features of Commencement Day.—The Ramona of Jackson has grown, since its last letter, to a membership of twenty-nine.—A course of popular lectures was given in Pomeroy in the winter under the auspices of the C. L. S. C.—While studying "How to Judge of a Picture," one of the roll-calls in Wyoming Circle was responded to by criticisms on various pictures.—Other successful organizations are the Hawthorne of Olmsted with seven members; New Athens, five; Geneva, eight; the J. G. Holland of Crestline, eight; the Alcione of Jamestown, five; Madisonville, six; Hockingport, nine; Loveland, seven.

INDIANA.—The Minerva Club of Waterloo is the outgrowth of a literary circle of ladies, one of whom writes: "Since changing our studies to the Chautauqua course our club has gained in strength and vitality."—Another pleasant circle of ladies writes from Butler.

ILLINOIS.—Since the organization in 1882 of the Norris of Hampshire it has sent a most satisfactory report each year. The latest one is as good as its predecessors.—Among the regular students in the Argo of Macomb are six gradu-

ates who have six and seven seals on their diplomas.—The Mars of Woodlawn Park has nearly finished its third year.—Recent returns from the Zetesian of Savanna show a membership of sixteen. The Zetesian banqueted the Athenians of Lanark in December.—At a lunch to which the Mistletoe of Rantoul was invited recently, chicken was served and each guest was required to designate in physiological terms the part of the fowl he desired.—The Wesleyana of Monmouth is one of the delightful home circles meeting "around the evening lamp." This is its third year of study.—Sullivan's two circles are well attended.—Many social pleasures have been enjoyed by the Mystics of Kirkwood in addition to their regular weekly meetings, several other evenings having been given to the reception of their friends.—Questioning and discussion fill the evenings of the Elmwood of Ashkum.—There are six more members than last year in the Hawthorne of Wheaton.—Kirkland Circle also has added to its numbers.—Pecatonica Circle seems full of spirit and enterprise.—To make sure that the articles of THE CHAUTAUQUAN not in the required work may not be neglected, the Garfield of Chicago reads them aloud at the meetings.—Centenary Circle of Chicago has a full membership.

KENTUCKY.—The two circles of Mt. Sterling have weekly meetings.—The next best thing to securing regular members is securing local members, and the missionary work of Bellevue Circle has been of that character, as a number of its friends are too busy to take the whole course. We shall not be surprised to hear, however, that the meetings have been made so interesting that next year all will regularly enroll.—Columbia Circle has wrestled with the difficulties caused by a tardy beginning, but now is ready for literary programs, Memorial Days, and the other recreative features of the meetings.—Owensboro Circle writes, "Our membership is small, but we are all in earnest and working diligently and harmoniously together. Since 'in unity there is strength,' we hope for good results."—The programs of THE CHAUTAUQUAN are followed in the South Side Circle of Hopkinsville.

MICHIGAN.—Perhaps one reason for the prosperity of the Investigators of St. Joseph is the rule, strictly enforced, that "the meeting shall never be put off for concert, lecture, or any thing of the kind." This circle's membership is so large that in three years no officers have served a second term.—Winton Circle of Rollin has four members each with a different post-office and several miles apart, yet twice a month they have met and have done all the work re-

quired.—In December, Howell Circle was announced as having twenty-eight members; since then the number has increased to thirty three.

—The three '90's in Harbor Springs will receive their diplomas at Bay View Assembly.—One evening of the week is given to the lesson by the Pleiades of Ewart.—A financial success was made by the Alpha of Buchanan in a course of popular entertainments which cost about \$350. It included such talent as the Harvard Quartet, U.M. R. French, Leland Powers, and Robert Nourse.—"Nothing but illness ever keeps any of our number from the meetings," says an officer of Alpena Circle.—Vassar has a circle of twenty-two members; the Carleton of Calumet contains thirteen; Marathon of Columbiaville, four; Crystal Falls, fifteen; Elsie, seven; Young Ladies' Club of Green Oak, four; Hollyhock of Grand Rapids, seven; Carleton of Grand Rapids, twelve; Philomath of Imlay City, sixteen; Vincent of Jackson, eight; Hawthorne of Mendon, eleven; Winona of Rockford, thirteen; Reading, eleven; Sherwood, sixteen.

WISCONSIN.—The three circles of Madison held a union meeting on Milton Day. Thirty-six were present and all took part by reciting a few lines from the poet. A member of Lakeside Circle gave a sketch of Milton's life, and the president of Homer Circle described a zigzag journey in a balloon over the Old Roman world. In this wonderful balloon was a still more wonderful telescope which enabled the aeronaut to view not only the scenes but the events of which the class had been studying in the past three months.—Clover Circle of Milwaukee is in its fourth year and will graduate three members in June.—The five ladies in the Bryant of Omro represent five of the C. L. S. C. Classes, two being graduates.—Baraboo Circle has gained in membership, having now eleven.—A leader is chosen for each study at Brodhead.

MINNESOTA.—Political Economy has been the absorbing topic in Owatonna Circle this year, though the other studies were by no means neglected. One evening a month has been given to criticisms on portfolios of pictures.—The regular work in Luverne Circle includes *The Question Table*.—It is quite unusual to hear of a circle which holds its meetings in the morning. From 10 to 12 a. m. is the time for the sessions of Plymouth Circle of St. Paul, and twenty-five members attend. The Dayton of St. Paul ushered in the new year with becoming festivities. The Bryant of St. Paul is connected with the Christian Church.—Clinton retains the same membership, four, as last year.—All are Pierians in Plainview Circle.—There are nineteen Pembertonians in Lake City.

IOWA.—The three circles of Harlan unite frequently for public meetings and have had several interesting lectures.—Burlington Circle enrolls seventeen and has an average attendance of twelve. No outside entertainment is allowed to interfere with the meetings.—Fifteen members and numerous visitors meet weekly in Chariton Circle. New Year's afternoon was given to review and the evening to a Chautauqua tea party.—“We aim to do honest study in such a way as to receive the most benefit possible; this we understand to be the aim of the Chautauqua movement,” writes the Union of Monticello, an interpretation which could not be improved.—The Round Table of Victor calls together three each week, First Avenue Circle of Cedar Rapids, thirteen, Corning Circle, eighteen, and Dayton Circle, seven.

MISSOURI.—Bowling Green Circle entertained the Myrtle Circle of Cyrene on Bryant Day. One who was present writes, “We met as strangers but parted as old friends.”—The secretary at Carthage sends the following: “Our president for two consecutive summers has attended the Assembly at Chautauqua, gathering all the inspiration possible, while we who stayed at home read the *Assembly Herald* and pursued the studies for the garnet seal. The excessively warm afternoons of our climate did not prevent us from meeting weekly to talk about our studies.”—Glasgow Circle has many loyal members and has completed its work up to date.—In Macon printed programs are prepared each month for the Truthseekers.—A printed slip sent from the Mount Prospect of Kansas City shows that the press is furnished with items of interest regarding the circle's work.

KANSAS.—In Eureka the *Pinta* carries a brave crew, four of whom will sail into port the year of the Columbus celebration.—Anti-Rust is a good name for a circle, and it has been chosen by the twelve students in McPherson. Last summer the interest was sufficient to warrant the holding of meetings through the usual vacation, first the four-page and later the twelve-page memoranda being used for reviewing.—The Historic City Circle of Lawrence again sends greeting; more than half its number are graduates. The Pathfinders of Lawrence are on the right trail.—Three hours of every Saturday afternoon are pleasantly spent with the lesson by Bowman Circle of Abilene.—A new leader is appointed each week in the Philomathian of Arkansas City, so that every member takes charge two or three times a year.—The same method is followed in the Jewel of Jewell City.—In the meetings of Winfield Circle each member is asked to tell what has most interested

him in the study of the week.—Regular classroom work is done in Rosedale Circle.—Three-minute talks are a feature of the Clio, an afternoon class of Wamego, and every member is required to speak. When the national flower was the subject, each named her choice and gave her reasons for it. The golden rod had many admirers, others spoke for wild apple blossoms, daisies, and wheat-heads.—An increase from sixteen to twenty-three is reported by the Sunflower of Wichita, a band of housekeepers meeting Monday afternoons.—Seneca Circle believes in an equal division of labor, and the talents of the twenty-four members are utilized in various ways.—Burlingame Circle finds seven not too small a number of members to carry out successfully THE CHAUTAUQUAN programs.—Sylvia has all of its last year's members.—Case Circle of Oswego goes steadily on its way with seventeen members.

NEBRASKA.—Prairie Circle of Surprise sends some excellent programs as samples of its achievements.—The Hesperians of Kearney were ten two years ago, now they are thirty. Washington's Birthday was the occasion for an American program, every one personating some character in American history and relating the principal events of his or her life.—Progressive Circle of Beatrice proves good its title by keeping all of its graduates. The Aurora is another circle in Beatrice, twenty-two enrolled.—Gresham Circle divides the lesson into topics and chooses a teacher for each.—The Alpha keeps at work in Louisville with twelve members.—Shelton has a trio of students this year.

COLORADO.—“Ours is a country circle,” writes the Cactus of Brighton, “so we have not many advantages but we do our best with what we have.” The report certainly shows thorough work for even *The Question Table* is required.—There are fifteen in Fort Collins in Truth Seekers' Circle.

SOUTH DAKOTA.—The Dacotahs of Mitchell make a point of observing Arbor Day as well as the Memorial Days. An Artists' Evening was one of the pleasant occasions of the winter, and another was given to finance; a bank cashier lectured on the various mediums of exchange from those first used to those of the present day, illustrating by many specimens.—Three new names are added in Watertown, making seven in the circle.—The Eozoic of Rapid City is giving to the session all the time of the meetings, finding that the most satisfactory.

CALIFORNIA.—The Castalian writes from San Francisco, “We meet every week, rain or shine, and it has been mostly rain this winter.”—Renascent Circle organized in Oakland in 1886

with sixteen lady members; nine of the original members still remain, and eight others have joined.—Twenty members and frequent visitors are interested in Colton Circle.—Twenty-three students are working to make Pomona Circle a success.—THE CHAUTAUQUAN programs are printed weekly in a newspaper of Selma for Mt. Whitney Circle.—Alpha of Ukiah gives most of the time to reading and reviewing.—Y. M. C. A. Circle of San Jose has attained a membership of fifty. For the last Wednesday evening of each month a specialist is engaged to give a lecture on some subject in line with the study of the month.—Boyle Heights Circle gave a "feast of Epicures" in January to which all the circles of Los Angeles were invited. The first course, soup, was S(o)uppe's

"Poet and Peasant"; fish figured in a great variety of ways in an original poem by one of the guests; the meat course included Charles Lamb and his "Roast Pig," an essay on "Animal Painting," and the recitation of "Hunting the Cows"; game was furnished by a solo, "The Hunting Songs"; the entrées consisted of a piquant collection of "Epicurean Philosophy," a *spicy* "Catalogue of Dickens' Works," and *saucy* Bill Nye's "Picnic Poem"; the vegetables were served up in an essay on "The Vegetable Kingdom"; Whittier's "Pumpkin Pie" formed a most acceptable dessert. A poem on "Tea" and an essay on "Coffee," "good and strong," were followed by several toasts and after a song in which all joined, the well-fed Epicures dispersed.

## THE LIBRARY TABLE.

### THE SPELLING REFORM.

THE orthographic reform, with intervals of repose, has been agitated for centuries; and at the present time the discussion is being carried on more clamorously than ever before. France, Germany, Norway, Sweden, and Denmark, as well as England and America are arousing public interest in the subject. The rabid reformers on the affirmative side take for granted that if spelling were phonetic, there would be no poor spellers,—the art of spelling, then would "come by nature." The opponents in reply to this say that the Italian language is purely phonetic, every vowel and consonant being pronounced. A writer who favors spelling reform says that while the Italian children are learning the laws of health, domestic economy, and civics, English children are just learning to spell. Theoretically, then, according to the reform advocates, there ought to be no bad spelling in Italy; practically, there is no country where there is more. A gentleman who was in Italy at the time of the assassination of Abraham Lincoln, tells us he received numerous letters from educated Italians, which were conspicuous for their bad spelling as well as their patriotic sentiments.

What has been done in English spelling, the leading advocates of it, what is proposed to be done for it, and the advantages to be gained by it, are put strongly by Professor March in THE CHAUTAUQUAN for June 1887. He practically illustrated his theory by spelling phonetically the greater part of the words in the article mentioned.

In a minor degree we have made changes in American spelling, such as dropping the *u* out of *neighbour*, and similar words, one *l* out of *traveller*, *me* from *programme*; some newspapers go a step further and spell the following and like words thus: *definit*, *catalog*, *tho*, *gard*, etc. One of our English contributors in returning revised proof writes, "Is it possible the Americans spell *centre* *center*? If so, you must erase my corrections, but it looks very awkward to English eyes."

The changes have come little by little, almost imperceptibly; and radical changes are a thing of the future.

English and French spelling are said to be the furthest from phonetic; that in French, one-third or at least one-fourth of the letters are useless and in English, one sixth. The money-saving side has struck a French statistician who is quoted by M. Michel Bréal in an article on the subject in a recent number of the *Revue des Deux Mondes*. He reckons that if the proposed reform were adopted there would be this saving: Of the thirty-five million French people it is supposable that on an average one million give their day to writing; if the average pay per day is three francs only, one finds that in a thousand million francs there could be saved in one year two hundred fifty million francs. The library expends a hundred millions for paper, composition, transportation, postage, etc., upon which there would be a gain of twenty five millions, but the number of those learning to read and write will be tenfold; so that profit of two hundred seventy-five millions will be doubled or



quadrupled and the economy of leaving out a letter in a single word will be of more benefit than the greatest improvement in mechanics.

Monsieur Bréal gives an argument on the opposite side: It is desirable that the easiest way be open to strangers to learn our language. I would recall, and no one knows it better than the representatives of phonetics, that a language is learned above all in hearing it spoken and speaking it; the means of communication becoming more rapid and more numerous are in that respect the best auxiliary. I suppose that the grammatical difficulties which Leibnitz and Walpole overcame will not discourage distinguished men of the twentieth century. But it is precisely on the account of foreigners that I would recommend to reformers the greatest prudence; and I desire to put them on their guard against a too sudden change. At the present time there are a good number of foreigners who know our language, who love it, and who do it honor. Will it be wise to confuse and to trouble them in their possession? A too sudden change in the exterior appearance of our language would give the idea of a great internal disturbance. It is to be feared that at such a time a part of our literary adherents would profit by this circumstance and leave us. Not only is French learned beyond our frontiers but it is written and magazines and books published in it. There is nothing to show that a radical change would be accepted. Some more faithful to the past than we, would cling to the old-time way; others once launched on this path, would find us too timid and pass beyond us. In place of making a success, the French alliance which holds with reason to our linguistic influence would fight against the danger of dislocation.

The reforms which Monsieur Bréal thinks practicable are enumerated as follows: 1. To bring the spelling of the conjugated forms of the verb *eler* and *eler* under one and the same rule, and to stop writing *Je chancelle* by the side of *Je modèle*. 2. To do away with useless exceptions, as in the seven nouns in *ou* that take *x* instead of *s* for the plural. 3. To suppress useless double vowels and consonants; to write *honneur* as well as *honorer*; *abatre*, *acabler*, *apeler*, *atrapier*, where only one consonant is pronounced; but to continue to write *appétence*, *acclamer*, *immortalité*, etc., where the double consonant is heard. 4. To suppress as much as possible all exceptions, and bring them under general rules. 5. In case of compounds that are in present use, to suppress the hyphen. 6. To simplify the rules of the past participle. At present they write *la maison que j'ai vue construire*, and *la maison que j'ai vue tomber*, but the syntax is the same in both cases.

Of the changes in German spelling, the late Charles Mackay writes:

"Reforms in the orthography not affecting the structure of the language, or much, if at all, affecting its grammar, are comparatively easy for any government, whether free or despotic, to establish. The fact is evident from the attempt successfully made by the German government in 1880 to purify the German language as spoken in Prussia, from the literal excrescences which it had inherited from the past, or which had been suffered to grow upon it by the careless ignorance of new generations. In that year, the then Minister of Education under Kaiser Wilhelm the First (a monarch who personally cared little or nothing for literature, but was sensible enough to allow a free hand to his ministers), introduced, recommended, supported, and as far as his authority extended, enforced several amendments in the recognized orthography of the German language. Of the first of these reforms no notice requires to be taken, inasmuch as it merely refers to the *umlaut*, or dots over the vowels *a*, *o*, and *u*, which modify their pronunciation, and are sometimes represented by the diphthongs *ae*, *oe*, and *eu*. These modifications do not exist in English, or if they do, are otherwise represented. The second abolishes or substitutes a single for a double *s* in the termination *niss*, equivalent to the English *ness*, as in *goodness*, *forgiveness*, etc. The third abolishes the *h* in the words of which the syllable *thum* forms a part, as in *Eigenthum* (property), which is thenceforward to be written *Eigentum*. The fourth abolishes, as unnecessary, the *h* in such words as *Thier* (an animal), *That* (a deed), *Theil* (a part), etc. The fifth abolishes the *h* in all words where it is not sounded, as in *Armuth* (poverty), *Athem* (breath), *Noth* (need), *Thurm* (a tower), *Wirth* (a host), *wuth* (mad), and many others. The sixth omits *d* where it is mute and wholly unnecessary, as in *Schwert* (sword), *Ernte* (harvest), and others, while the last abolishes the double vowel in such words as *Schaam* (shame), *Schooss* (a lap, or bosom), *queer* (crooked),—the root of our English word *queer*—*Schaaf* (a sheep), *Loosing* (a lottery), etc."

Prof. J. S. Blackwell, Ph.D., of Columbia College, Mo., gives the main points of the reform in the spelling of the Scandinavian languages:

A bitter contest has been waged for a better orthography in the Scandinavian languages. This contest has been hot for twenty years, and we can now measure results. In 1869, at the Linguistic Congress held in Stockholm, it was resolved, in order to bring the states of Denmark, Sweden, and Norway into closer linguistic accord, to approve of a scheme of reform ad-

vanced long before by Rusk, and having as its main features the discarding of Germanic, or "Gothic," type and the adopting of the Roman character, the rejection of all silent letters, and the appropriation of the Swedish system of indicating the vowel-sounds, as *a* with a small circle above it for *aa*, *ö* for *o* with a dash obliquely through it, and *ä* for *ae*. These changes were partly incorporated into the Danish Spelling-Book authorized by the government in 1870. This book was not popular in Denmark. The substitution of the Swedish *a* for the Danish *aa* was resisted by national feeling, and the government was compelled to recede. In the Danish Dictionary published under government sanction two years later (1872) popular prejudice triumphed, and the hateful Swedish letter was not used. The newspapers in Denmark and Norway, public handbills and posters, following the feeling of the large conservative class, use the old spelling and the German characters. In Norway, Bjørnsen (old spelling, Björnsen) and Ibsen, the dramatic poet, the professors at Christiania, and others who call themselves the "patriots," write their language entirely in accordance with the recommendations of the Congress of 1869.

Norwegian, under the stress and storm of public excitement on these questions, has begun to develop a character apart. It heretofore has differed but little more from Danish than the English of England differs from the English of America; as, for example, differences in pronunciation of some letters and the occasional substitution of one word for another, as *Dreng* in Danish becomes *Gut* (boy) in Norwegian. But since the question of orthography has become a national question, a wholly unforeseen and unexpected development has taken place in Norwegian. It has shifted a step toward Swedish. The language is in a transition stage, very much as Modern Greek was a few years ago when a demi-national attempt was made to dispense with Turkish, Albanian, Rumanian, and Italian words, and to re-establish the Ancient Greek in its ancient home. Scandinavian purists are not so rabid as the German Welschhasser who proposed *Starkschwachkasten* for the foreign piano-forte, but they are hunting down and bringing into a larger and a literary use the old Norsk words which linger in the *fields* and *dals* and *fjords* from south to north in the common *Bondesprog* (peasant-speech).

This drifting back toward the original home-language of the people is so far the most singular outcome of the struggle for a better orthography. Progress has been made toward a better system, and it is even probable that the reform

proposed by the Congress of 1869 will prevail eventually even in Denmark. It has the sympathy of the learned and of the ruling classes in its favor.

#### A CURIO FROM BENJAMIN FRANKLIN'S WILL.

THERE has drifted to *The Library Table* a copy of a codicil to the will of Benjamin Franklin, proved one hundred years ago this month—April. We believe our readers will find it entertaining. We append the result of the investment of the bequest in Philadelphia. It is a good illustration of the wide difference between the noble plans of men and the actual result of their workings. Philadelphia, it is said, will invest its money in a public bath.

I have considered that among artisans good apprentices are most likely to make good citizens; and having myself been bred to a manual art, printing, in my native town, and afterward assisted to set up my business in Philadelphia, by kind loans of money from two friends there, which was the foundation of my fortune, and of all the utility in life that may be ascribed to me, I wish to be useful even after my death, if possible, in forming and advancing other young men that may be serviceable to their country in both those towns. To this end I devote two thousand pounds sterling which I give, one thousand thereof to the inhabitants of the town of Boston, in Massachusetts; and the other thousand to the inhabitants of the City of Philadelphia; in trust to and for the uses, intents, and purposes hereinafter mentioned and declared. The said sum of one thousand pounds sterling if accepted by the inhabitants of the town of Boston, shall be managed under the direction of the Selectmen, united with the ministers of the oldest Episcopalian, Congregational, and Presbyterian churches in that town, who are to let out the same upon interest at five per cent per annum to such young married artificers under the age of twenty-five years as have served an apprenticeship in the said town, and faithfully fulfilled the duties required in their indentures so as to obtain a good moral character from at least two respectable citizens who are willing to become their sureties in a bond with the applicants for the repayment of the moneys so lent with interest according to the terms hereinafter prescribed. All which bonds are to be taken for Spanish milled dollars or the value thereof in current gold coin.

The managers shall keep a bound book or books wherein shall be entered the names of those who shall apply for and receive the benefit of this institution, and of their sureties together with the sums lent, the dates, and other neces-

sary and proper records respecting the business and concerns of this institution. And as these loans are intended to assist young married artificers in setting up their business they are to be proportioned by the discretion of the managers so as not to exceed sixty pounds sterling to one person, nor to be less than fifteen pounds. And if the numbers of appliers so entitled should be so large as that the sum will not suffice to afford to each as much as might otherwise not be improper, the proportion to each shall be diminished so as to afford to every one some assistance. These aids may therefore be small at first, but as the capital increases by the accumulated interest, they will be more ample. And in order to serve as many as possible in their turn, as well as to make the repayment of the principal borrowed more easy, each borrower shall be obliged to pay with the yearly interest one-tenth part of the principal; which sums of principal and interest so paid in shall be again let out to fresh borrowers.

It is presumed that there will always be found in Boston virtuous and benevolent citizens, willing to bestow a part of their time in doing good to the rising generation by superintending and managing this institution, gratis. It is hoped that no part of the money will at any time lie dead, or be diverted to other purposes, but be continually augmenting by the interest; in which case there may in time be more than the occasions in Boston shall require, and then some may be spared to the neighboring or other towns in the said state of Massachusetts who may desire to have it, such towns engaging to pay punctually the interest and the portions of the principal annually to the inhabitants of the town of Boston. If this plan is executed and succeeds as projected without interruption for one hundred years, the sum will then be one hundred thirty-one thousand pounds; of which I would have the managers of the donation to the town of Boston then lay out at their discretion one hundred thousand pounds in public works which may be judged of most general utility to the inhabitants, such as fortifications, bridges, aqueducts, public buildings, baths, pavements, or whatever may make living in the town more convenient to its people and render it more agreeable to strangers resorting thither for health or a temporary residence. The remaining thirty-one thousand pounds I would have continued to be let out on interest in the manner above directed for another hundred years as I hope that it will have been found that the institution has a good effect on the conduct of youth, and been of service to many worthy characters and useful citizens. At the end of

this second term if no unfortunate accident had prevented the operation the sum will be four millions sixty-one thousand pounds sterling, of which I will leave one million sixty-one thousand pounds to the disposition of the inhabitants of the town of Boston and three millions to the disposition of the Government of the State, not presuming to carry my views farther.

All the directions herein given respecting the disposition and management of the donation to the inhabitants of Boston, I would have observed respecting that to the inhabitants of Philadelphia only as Philadelphia is incorporated I request the corporation of that city to undertake the management agreeably to the said directions, and I do hereby vest them with full and ample powers for that purpose; and having considered that the covering its ground plot with buildings and pavement which carry off the most of the rain and prevent its soaking into the earth and renewing and purifying the springs, whence the water of the wells must gradually grow worse and in time be unfit for use, as I find has happened in all old cities, I recommend that at the end of the first hundred years, if not done before, the corporation of the city employ a part of the hundred thousand pounds in bringing by pipes the water of the Wissahickon Creek into the town, so as to supply the inhabitants, which I apprehend may be done without great difficulty, the level of that creek being much above that of the city and may be made higher by a dam. I also recommend making the Schuylkill completely navigable. At the end of the second hundred years I would have the disposition of the four million sixty-one thousand pounds divided between the inhabitants of the City of Philadelphia and the Government of Pennsylvania in the same manner as herein directed with respect to that of the inhabitants of Boston and the Government of Massachusetts.

It is my desire that this institution should take place and begin to operate within one year after my decease; for which purpose due notice shall be publicly given previous to the expiration of that year that those for whose benefit this institution is intended may make their respective applications. And I hereby direct my executors the survivors or survivor of them within six months after my decease to pay over the said sum of two thousand pounds sterling to such persons as shall be duly appointed by the Selectmen of Boston and the Corporation of Philadelphia, to receive and take charge of their respective sums of one thousand pounds each for the purposes aforesaid.

Considering the accidents to which all human

affairs and projects are subject in such a length of time I have perhaps too much flattered myself with a vain fancy that these dispositions if carried into execution will be continued without interruption and have the effects proposed. I hope, however, that if the inhabitants of the two cities should not think fit to undertake the execution they will at least accept the offer of these donations as a mark of my good will, a token of my gratitude, and a testimony of my earnest desire to be useful to them even after my departure. I wish, indeed, that they may both undertake to endeavor the execution of the project, because I think that though unforeseen difficulties may arise, expedients will be found to remove them, and the scheme be found practicable. If one of them accepts the money with the conditions and the other refuses, my will then is that both sums be given to the inhabitants of the City accepting, the whole to be applied to the same purposes and under the same regulations directed for the separate parts; and if both refuse, the money, of course, remains in the mass of my estate and is to be disposed of therewith according to my will made the seventeenth day of July 1788.

In or about the year 1874 the Courts authorized the loaning from the Franklin Fund to young men, who meet the other requirements but are over the prescribed age of twenty-five, yet not over the age of thirty-five years. No loans have been made for some years for the reasons: first, There are very few young men who have served an apprenticeship; second, Loans can be procured elsewhere on more liberal terms.

The invested Capital of this Fund November 1st, 1889, was

Philadelphia 6 per cent Loan. . . . .	\$50,300
Philadelphia 4 per cent Loan. . . . .	100
United States 4 per cent Loan. . . . .	2,000
Pennsylvania 5 per cent Loan. . . . .	2,500
Pittsburgh 7 per cent Loan. . . . .	1,000
Bonds and Mortgages. . . . .	25,950
Outstanding Loans to beneficiaries. . . .	570

Par Value . . . . . \$82,420

Market Value about . . . . . \$95,000

#### A RICH POOR MAN AND A POOR RICH ONE.\*

YESTERDAY one of my neighbors died, killed by an accident. A rich man who, in the eyes of the world, or of that little bit of it in which we move, had attained every thing that man could

wish for. Beginning life a poor boy, he made a large fortune by dealing in lard. He was looked up to in the lard trade; his judgment upon lard was final. A religious man in the hackneyed sense of the word, he had done much for the sect to which he belonged, and was cited as a model layman. He gave large sums to churches and church colleges, and contributed to the fund for sending missionaries to foreign parts. As a family man, as a husband and father, he was, for all that I know, an exemplary person. I never knew him to smile; but severity of expression may have been constitutional. With his large wealth he built himself a pleasant though commonplace home, the house surrounded by large grounds, in which a dozen gardeners were kept busy. When not too tired, it was his practice to stroll through his grounds and garden in the cool of the evening. But his attachment to his country home in New Jersey was not such as to keep him from going to the city every day in the year except Sundays and legal holidays; it was his boast that he never took a vacation, poor man. At half-past seven in the morning his carriage took him to the station, and at six o'clock in the evening it took him home again. He was a bank director never known to miss a board meeting; and when he died, the directors of his bank had resolutions printed in several newspapers deploring the loss which the institution had suffered. "He died in harness," said one of his fellow-directors to the reporter of a newspaper, "a representative American business man. His knowledge of the lard market was wonderful; he could give you off-hand the day's quotations in lard for Chicago, Buenos Ayres, London, Paris, and Timbuctoo." A man without an idea beyond lard and discounts, he was an important figure in the community. Books, art, music, were nothing to him; and if a man's name was not a good one to have upon the back of a note, that man was not much to him either.

My personal acquaintance with my rich neighbor was but slight, and of a business character. One June morning, when all Nature was rejoicing, it became my duty to look into some complaints made by citizens as to stench supposed to come from the neighborhood of the Hudson River at a point where several slaughter and rendering houses were situated in violation of public health and decency. I remember particularly that it had been hard work for me, young and strong, fond of out-door work in the sunlight, to leave my pretty Jersey home that morning. . . . But duty in the shape of an investigation into these evil smells took me to the station, confined me for nearly an hour in a hot

\*Liberty and a Living. The Record of an Attempt to Secure Bread and Butter, Sunshine and Content, by Gardening, Fishing, and Hunting. By Philip G. Hubert, Jr. New York and London: G. P. Putnam's Sons. Price, \$1.00.



railroad car along with some hundreds of other unfortunates, and sent me to an unpleasant part of the city. It happened that my rich neighbor was interested in property in that neighborhood; his firm bought the refuse of the slaughter-houses, in order to transform it into good lard. Naturally, I asked him as to the origin of the complaints. He knew nothing of their origin, but he was quite sure that certain rendering-establishments with which he did business were not to blame; and to prove it, he proposed to take me over them and show me what nice places they were. I agreed. When within a block of the accused establishments, the stench borne on the wind was sickening. My neighbor thought nothing of it; he went there every morning, and was accustomed to it. Having reached some rendering-cellars beneath the slaughter-houses, my neighbor pointed out how cleanly every thing was managed: the fat and refuse, fresh and nice, was dropped directly from the abattoir into great steam vats, in which it was melted. My neighbor assured me that such was the care taken with every thing that he himself never missed making a morning visit there. Standing in half an inch of fatty mud and water, he surveyed the scene with a pleased air, and asked me whether I smelt any thing except the natural odors of a rendering-house.

I have another neighbor, by no means a rich man, and by no means looked up to in the community, in fact, scarcely known, except to the few who meet him out fishing, or who buy crabs and oysters from him. He is a jolly old negro, a man of sixty years of age, something of a philosopher, with the resources of a Yankee, and the irresponsibility of a tramp. With his wife and children he leads the life of fisherman and gardener. His nets give him all the fish he needs and to sell; his garden patch supplies him with vegetables for the year; in summer he is his own master, refusing persistently to work for others; in winter he works for others if work presents itself, but as the pork barrel is deep and vegetables plenty, his actual need of money is small. Oysters he can have for the getting. This man has a genuine love of the sunlight and of untainted air. When I sail him a race for home, and we arrive wet with the spray which the breeze has thrown at us, he is the first to proclaim his keen enjoyment. He has never known what the heat and dust of a city mean; nevertheless, he values his life almost as much as I did my brief vacations. Something also of a naturalist in his way, he does not disdain to carry home with him such queer sea products as may interest him or his grandchildren. Spend-

ing almost no money, his income is actually larger than his expenses, and he is able to pay a small life insurance, and to put by something for the day when oysters may be scarce or rheumatism may get the best of him. For forty years he has been following this life. He is not a popular man with his fellow watermen, because absolutely indifferent to the attractions of the village grog-shop, and more fond of his family than of gossip. His days are given to his garden and his fishing; his evenings to the study of our county agricultural journal, which gives him, in condensed form, the news of the world as well as the latest directions as to planting onions.

Thinking about my neighbor who died the other day, and my other neighbor who still lives to catch fish and enjoy the sea breezes, I can scarcely repress the desire to sympathize deeply with the one who got so little out of life. I know that such sympathy would be received by his friends and fellow bank directors with amazement. Was he not rich and respected? Did he not die in harness? What more can a man want? And if I timidly suggest that there is a joy about lobster catching in an October breeze, or even in oystering in December, far beyond the pleasure of making money out of lard, some people I know will doubt my sanity.

Take two men, one of whom follows the life of my late respected and rich neighbor, making existence one long strain for money, and finally dying in ignorance of every thing but the price of lard in Chicago, Buenos Ayres, London, Paris, and Timbuctoo; on the other hand, take my poor neighbor, who, when he comes to die, will not even be mentioned by the newspapers, whose name no bank director ever saw on the back of a note, who knew nothing about the price of lard except at the corner grocery, but who enjoyed fifty years of sport, of gardening, of fishing, and of out-door happiness. Which of these two men got the most out of life? Does the knowledge of the price of lard, or an obituary notice in the newspapers, or the esteem of Tom, Dick, and Harry atone for the loss of all sport? Does the man who makes a fortune accomplish so much for the world that his own happiness or ease should not be allowed to weigh in the balance? Civilization tends to the importance of the individual. The middle ages saw thousands compelled to labor for one lord and master; to-day each man is considered as entitled to some share of the good things in the world, and even women and children are coming forward. In the distant future each man will consider that the day is made for him, and that he who fails to enjoy himself—that is, to use the gifts of nature rationally—is a fool.

Civilization should mean emancipation from drudgery, and unquestionably man will some day cease to labor in the present meaning of the word. When machinery attains to such perfection that the ground is ploughed, the seed is sown, the crops are tended, watered, gathered without the work of man; when power, light, heat are so cheap as to be as free as air to every one, actual labor to provide food, raiment, and shelter need be but slight. At present we put a fictitious value upon labor as a moral exercise apart from results. One hundred years ago our

Puritan ancestors doomed here and hereafter the man who held to any but the most dreary and dreadful beliefs; sunlight, moral as well as physical, to them partook more or less of the nature of sin. To-day we are in danger of erring similarly with regard to work. One fetish is taking the place of another. I deny that the man who prefers his lobster boat to the banker's desk, who would rather know the habits of the clam than the price of lard in Chicago, New York, and those other places, is in danger of deterioration, or that his example is vicious.

## TALK ABOUT BOOKS.

**Barye.** The genius of the sculptor Barye has received new honor in Charles de Kay's monograph\* on his life and works written in aid of the fund for his monument at Paris. The edition is limited to 525 copies, printed on Holland paper, and illustrated with 86 woodcuts, artotypes, and prints, and a fine portrait of the sculptor as a frontispiece. The book is exceedingly valuable as it is the only complete English work on this master sculptor; and it will stand as an appreciative and beautiful memorial from the people first to recognize his worth. DeKay makes an interesting study of this quiet, reserved man who said when questioned in regard to his silence, "There are two classes of men; the talkers and the listeners. I belong to the latter." This habit was not due to want of sympathy but a serious thoughtfulness. The new field in which he worked—that of asserting the dignity of animals as fit subjects for the chisel—accounts in a large measure for his lack of popularity; but his work was done with such faithfulness during all these unappreciated years that to-day it stands without a rival. An interesting point is made on the small scale of his works: though limited by want of patronage to fireside art rather than works of magnitude his genius raised this class of art from the lower plane to which it was supposed to belong, and this has led to a wide-spread influence—a more general cultivation of taste, so that a really great work of art may be understood by the many. A philanthropic spirit as well as a desire to aid the monument fund and "make the Parisians blush a little," lead to the recent exhibition. It is believed that it did good by giving to many thousands the occasion to realize what an important

part sculpture on a small scale, so far as mere size is concerned, ought to play in the daily life. This spread of taste will affect art in every direction, and the result will be native sculptors to supply this cultivated artistic taste.

**Saint Theresa.** Among the Famous Women\* who form the interesting series which goes by this name has been placed one who judged from what has been written of her by ecclesiastical writers would seem out of harmony with the active, practical life of the present generation. It is Saint Theresa of Avila, the Spanish nun of the sixteenth century, who after she was forty-five years old founded a reformed branch of the Carmelite nuns and during her life saw twenty-nine convents of the order established. After being one of the gayest of the gay nuns of her day until forty years old, she became the strictest and instituted reforms which spread widely. She became a mystic, she saw visions, she experienced the joys of the seventh heaven, she took the vow of "absolute perfection." The general notion of her from her writings and the church history is that after what is called her conversion she became an ascetic, dreamy, and unreal character. Mrs. Gilman, however, proves that she was quite as much a flesh and blood woman as when coquetting with priests and "seculars" in the Convent of Avila. She shows her to be from her own letters, full of practical good sense, untiring energy and vigorous determination and to have loved praise and exercised authority like any worldling. There is something very piquant and fascinating about the descriptions of this famous saint's straightforward dealings with people. "Pray leave off these booby bits of perfection," she writes a refrac-

\*Life and Works of Antoine Louis Barye. By Charles de Kay. New York: Published by the Barye Monument Association.

\*Saint Theresa of Avila. By Mrs. Bradley Gilman. Boston: Roberts Brothers. Price, \$1.00.

tory prioress. She knew when and how to scold, when to be patient and wait. Her good temper when things went wrong and her worldly wisdom in business transactions are astonishing. It is in showing the human nature of Saint Theresa that Mrs. Gilman's book is valuable. As an analysis of her mysticism it is unsatisfactory and unsympathetic.

Literary Studies.

A set of finely critical studies in English literature forms Mr. Walter Pater's "Appreciations."\* To them has been joined an acute and discriminating essay on style. Mr. Pater possesses what he gives as one of the primary qualities of style—the power to reproduce his own "sense of fact." His analysis of Wordsworth, Coleridge, Lamb, Browne, Shakspeare, Rossetti, are all admirable transcripts of the effects, the thoughts, which these authors have produced in him. Such criticisms well deserve to be called "Appreciations." They demand a more than average reader—one who has like their author the ability to *sense* things.—The title which Dr. Schaff has chosen for his last published work, "Literature and Poetry,"† is confusing, if not incorrect. It is good literature and the subject of much of it is poetry, but that is a doubtful combination of ideas from which to name a book. The name aside, there is nothing in the volume to find fault with. The studies which form it are, it is supposable, the literary recreations of this great Christian theologian, the subjects in which he has found rest from severe labors. The fascinating study of the English language has given him a theme for an entertaining analysis. The poetry of the Bible, mediæval hymns, and Dante are other subjects which chiefly receive attention. There is a great amount of erudition in the collection but the style is so simple and direct that the reader does not realize that he is following the travels of a close scholar through many learned volumes in many different languages. It is only when confronted with the exhaustive bibliographies which are appended to several of the essays that something of the labor expended on them is understood.—All who would appreciate the qualities of Attic tragedy will turn with pleasure the pages of the group of Euripidean plays‡ translated by the eminent scholar and critic, William Cranston Lawton. The text is done into vigorous

English and freely interspersed with explanation and comment well calculated to serve the purpose desired by the author,—“to put the reader essentially in the position of the original Athenian auditors.”—The author of "Lectures on Russian Literature"\* claims that the present enthusiasm over Russian writers is not kept awake by fashion, but in spite of it; for the messages they deliver are those of sincerity, earnestness, and love, permanent elements over which fashion has no control. The key-note of the lectures seems to be, 'The soul is ever striving for union with God, and a nation's literature is the record of this journey of the soul heavenward.' While we may be disposed to disagree with some of his estimates and to quarrel with one or two comparisons with English authors, we cannot but admire his strong individuality and noble spirit.—An excellent reference book for beginners in French Literature is Dr. Warren's "Primer of French Literature."† It presents a concise and complete analysis of the subject, from which all unessential points have been carefully pruned. Its enumeration of authors and their works is full. The attention is called to only the pivotal situations in the works mentioned and the criticism is brief and discriminating. For the purpose it is designed to serve, it is admirably adapted. We should be glad to have at hand just such works on all the leading literatures of the world.—The Knickerbocker placer-deposit continues to yield its precious Nuggets. Most acceptable of the latest volumes are those comprising that part of Goethe's Autobiography which tells of his boyhood and youth‡; peculiarly adapted to the dainty setting of the series is the compilation of "Songs of 'Fairy Land,'"§ illustrated with conceits as delicately fanciful as the poems themselves; a delightful classical flavor will be found in the garden literature¶ of past generations; "Sesame and Lilies"|| here assumes a new charm; and the two remaining volumes,\*\* appealing as they do to the spirit of patriotism, are sure of a warm welcome in all American homes.

\*Lectures on Russian Literature. Pushkin, Gogol, Turgenev, Tolstoy. By Ivan Panin. New York: G. P. Putnam & Sons.

†A Primer of French Literature. By F. M. Warren, Ph.D. Boston: D. C. Heath & Co.

‡The Boyhood and Youth of Goethe. 2 vols., \$2.00 each;  
§Songs of Fairy Land. Compiled by Edward T. Mason, with illustrations after designs by Maud Humphrey, \$1.25;  
¶The Garden, as Considered in Literature by Certain Polite Writers. With a Critical Essay by Walter Howe, \$1.00;  
||Sesame and Lilies. By John Ruskin, \$1.00; \*\*The Autobiography of Benjamin Franklin. Edited with notes, by John Bigelow, \$1.00; \*\*Great Words from Great Americans, \$1.00. New York: G. P. Putnam's Sons.

\*Appreciations. With an Essay on Style. By Walter Pater. New York: Macmillan and Co.

†Literature and Poetry. By Philip Schaff, D.D., LL.D. New York: Charles Scribner's Sons. Price, \$3.00.

‡Three Dramas of Euripides. By William Cranston Lawton. Boston and New York: Houghton, Mifflin and Co. Price, \$1.50.

**Practical Talks.** The reprint here of the three popular English books, \* "Business," "Money," "Life," is very acceptable. They will be useful to every class, on account of their suggestiveness. In "Business" the author advocates strongly a technical education in every vocation; and discusses in detail the essentials to success in one's occupation. While some will not agree with his theological views in "Life," yet all will agree with him in the threefold training, the mind, the body, the soul, necessary to make life worth living. The scientific principles upon which money is based and its practical use in the business world are discussed in the third book. —A timely and practical little book is "The Shop,"† by Mr. Winship. In very brief chapters, and in a plain, strong manner he discusses working life in its various relations to the shop, the home, the school, the church. He points out its needs, and suggests feasible plans by which they could be met. The book is both philosophical and philanthropical, and but for the power which makes might right, would be practicable. —A little book whose philosophical bearings ought to be considered along with the practical affairs of every day life is "A Theory of Conduct,"‡ The author sometimes reaches his conclusions by a process of reasoning somewhat sceptical, but the conclusions themselves shadow forth the true principles of Christian life and character; it is to be wished that they were expressed in clearer light and more confident language. He reasons that man left alone knows that he ought to do something, but does not know what to do. The various theories and philosophies and plans of life growing out of this conviction are reviewed; the nature of duty and of character is discussed. It is finally shown that through Christianity alone is revealed the true motive to morality. —How to get rich and where to get rich are the questions discussed in "Acres of Diamonds"||; and their answers which mankind at large are seeking so arduously to-day, are made to appear comparatively easy to obtain by the simpler processes proposed by the author. The whole work put into a nutshell reads, Call riches to you; do not run after them. How to do this is illustrated by references to a great number of successful men, of whose career brief sketches

are given. The book is written in that easy, charming manner which has made its author so popular on the lecture platform. It is a pity that the large work should be marred in its appearance by the cheap style of illustrations used. —A valuable little work for the home is "Hygiene of Childhood,"\* The simple teachings there given, if carried out, would soon do much toward relieving the world of its feeble folk. There can be derived from this book alone a good practical education in health matters. —A work to supplement this one is "Health Notes for Students."† How to keep well through a long, hard course of study is very briefly and conveniently told in this little primer. Every student should know and follow its teachings.

#### Books for Young People

Aspirants for favorable criticisms from Young America and his sister, crowd forward as fast as ever. Head and shoulders above the rest stand Professor Alfred Church's excellent studies of life in historic times. The latest one places the incidents in the first century after Christ, when the fierce cry of "The Christians to the Lions"‡ was of common occurrence. No one can read it without feeling impelled to a higher life of Christian endeavor. —The genial and humorous naturalism which makes Miss Jewett's books such pleasant reading, abounds in "Betty Leicester."|| To read this account of uneventful life in a New England town with its kindly, every-day sort of people, is as restful as a quiet Sunday afternoon. —Seven girls, daughters of a college professor whose death left them little besides the old home, brought up in ignorance of useful work, yet willing and anxious to turn to account their various accomplishments, hold a family council and the result is told in "Those Raeburn Girls."‡ It is a record of successes, the secret of which was that the workers were willing to lay aside false pride. Besides naming this as a most helpful and suggestive book, we gladly add that there is not a dull page in it. —Some other young people who proved themselves "Superior to Circumstances"¶ are written about by Mrs. Blackall in an equally entertaining way. —The

\*Hygiene of Childhood. By Francis H. Rankin, M.D. New York: D. Appleton and Company.

†Health Notes for Students. By Burt G. Wilder, B.S., M.D. New York: G. P. Putnam's Sons.

‡To the Lions. A Tale of the Early Christians. By the Rev. Alfred J. Church. New York: G. P. Putnam's Sons.

||Betty Leicester. A Story for Girls. By Sarah Orne Jewett. Boston and New York: Houghton, Mifflin and Co. Price, \$1.25.

‡Those Raeburn Girls. By Mrs. A. F. Raffensperger. Price, \$1.25; ¶Superior to Circumstances. By Emily Lucas

\*Business, Money, Life. By James Platt, F.S.S. New York: G. P. Putnam's Sons. Price, 75 cts. each.

†The Shop. By Albert E. Winship. Boston: D. Lothrop Company. Price, 60 cents.

‡A Theory of Conduct. By Archibald Alexander. New York: Charles Scribner's Sons. Price, \$1.00.

||Acres of Diamonds. By Russell H. Conwell. Philadelphia and St. Louis: John Y. Huber Company.



easy conversational style of "Dear Old Story-Tellers" cannot fail to fascinate its readers be they old or young.—Though not claiming to be a history, "A Colonial Boy"† relates many interesting incidents which occurred in the early days of Maryland and Pennsylvania, skillfully woven into a story of to-day. It will be a deservedly popular book with the young people.—The scenes of "Björkheda Parsonage"‡ are located in Sweden, and human nature seems to be the same there as in all the world over. It is earnestly Christian and urges many valuable truths.—It is impossible to read "Korno Siga"|| without feeling a deep interest in the work of Christian missions to the heathen. Portraying as it does, actual scenes in the life of the author who has given the greater part of her life to foreign missionary work, it has great vividness and force, while the adventures are exciting enough to keep the curiosity awake through the whole book.—The heart of Africa is the scene of the story of travel and adventure entitled "Kibboo Ganey."§ It is brimming over with excitement, but not of the unhealthy sort, and while following the fortunes and misfortunes of its young heroes it teaches many lessons of sterling worth.—The canoe trip¶ of a couple of New England boys has furnished a series of adventures that have been written up in a most breezy style by that writer of breezy books, Mary P. W. Smith. It reads like what it claims to be, a genuine experience.—"Tangletop"\*\*\* is a distinctly religious story, dealing with the temptations of every-day life. It is full of helpful suggestions for young girls, some of whom may see themselves pictured among the girls of the school at Locust Hill.—A simple story told in the most natural and unaffected way is what one always expects from the author of "Miss Toosey's Mission." Her latest book, "Lil,"†† is no less charming and wholesome than its predecessors.

Blackall. \*Dear Old Story-Tellers. By Oscar Fay Adams. Price, \$1.00. †A Colonial Boy. By Mrs. Nellie Blessing Eyster. Price, \$1.25. Boston: D. Lothrop Company.

‡A Visit to the Björkheda Parsonage. From the Swedish of H. Hofsten. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, \$1.00.

||Korno Siga, the Mountain Chief; or, Life in Assam. By Mrs. Mildred Marston. Philadelphia: The American Sunday-School Union.

§Kibboo Ganey; or, the Lost Chief of the Copper Mountain. By Walter Wentworth. Price, \$1.25. ¶Their Canoe Trip. By Mary P. W. Smith. Price, \$1.25. Boston: Roberts Brothers.

\*\*\*Tangletop; or, A Year with the Girls at Locust Hill. By Mary Bissell Waterman. Philadelphia: The American Sunday-School Union.

††Lil. By the author of Miss Toosey's Mission. Price,

— "Just Sixteen" \*\* in number are the tales in Susan Coolidge's new book, varied in subject from a fable to a love story, but all full of a genial, cheery spirit, and showing sensible and practical ways of looking at the smaller trials of life.— "Flipwing, the Spy"† is a bright and animated story, the action of which is taken by animals whose characters are depicted as in accord with their natures. Kindness to animals is what the fable aims to teach.—The philanthropic work of Bishop Wilberforce and Hannah More and her sisters, form the basis of a story‡ of life among the poorer class of people in a little English village a hundred years ago. It is vigorous and well told.—Carlisle B. Holding adds two more volumes|| to his already long list of healthful literature for young people.—A capital book for boys and one that they will pronounce capital, which by the way, does not always follow, is "Shoulder Arms."§ The author wants his boys to strike at evil straight from the shoulder, hence this book with its sturdy teachings.

Miscellaneous. A complete representation of the American railway system¶ is for the first time put into an available form for the general public. In a large and handsome book are presented in a collection of articles written by different specialists, the various interests connected with this great industry. A few of the headings, perhaps, will give best an idea of the scope of the work. They are such as "The Building of a Railway," "Feats of Railway Engineering," "Safety in Railway Travel," "The Railway in its Business Relations," etc. Each article is a most valuable and interesting work in itself, spanning the whole history of its department of the system and giving the most recent developments of the work.

The plain description and accurate and fine illustrations in "Picturesque Quebec" \*\* place the scenery of that old Canadian citadel before the reader in a manner so clear as only to be

\$1.00. \*Just Sixteen. By Susan Coolidge. †Flipwing, the Spy. By Lily F. Wesselhoeft. Boston: Roberts Brothers. Price, \$1.25.

‡The Cunning Woman's Grandson. By Charlotte M. Yonge. New York: Thomas Whittaker. Price, \$1.50.

||Her Ben: A Tale of Royal Resolves. Price, \$1.00. Peter the Preacher, or Reaping a Hundred-Fold. Price, \$1.25. By Carlisle B. Holding. §Shoulder Arms, or The Boys of Wild Lake School. By John Preston True. Price, \$1.25. New York: Hunt and Eaton. Cincinnati: Cranston and Stowe.

¶The American Railway. With more than 200 Illustrations. New York: Charles Scribner's Sons. Price, \$6.00.

\*\*Picturesque Quebec. Edited by George Monro Grant, D.D. Chicago: Belford, Clarke & Co.

excelled by an actual trip to the place. Traveling by one's own fireside with the help of such books is a most delightful recreation. The historical review, the description, and the sketch of the people—each by a different author and one thoroughly conversant with his subject—are charmingly written. A long preface by Julian Hawthorne adds much to the attraction. The latter deprecates the thought of ever having the old town fall under the administration of the Americans, who with their utilitarian ideas would soon transform it with its appearance and costumes of the "long ago" into a modern prosperous city.

It is a small and rare collection that Principal Shairp has presented in his gallery of "Portraits of Friends."\* The seven whom he chose thus to commemorate, among whom are

\* Portraits of Friends. By John Campbell Shairp. Boston and New York: Houghton, Mifflin and Company. Price, \$1.25.

Thomas Erskine and Dr. John Brown, were all men who had made for themselves a name and in whom a wide interest is felt. Keenly discriminative of character, the author has strongly brought out in each his personality. The sketch of Principal Shairp himself, written by Professor Sellars, and introducing the work, is in fine harmony with the rest of the book.

In "Great Senators" \* Mr. Dyer gives many interesting reminiscences of the Congressional leaders of forty years ago. Bright, racy, descriptive of many private schemes and wire pulling plans, it is a book at once to awaken and to satisfy curiosity. The author writes in a fearless style, and handles no character with gloves on. One is occasionally surprised at his estimates, but on the whole they are fair and just. Among the senators described, are Clay, Calhoun, Webster, and Benton.

\* Great Senators. By Oliver Dyer. New York: Robert Bonner's Sons.

#### SUMMARY OF IMPORTANT NEWS FOR FEBRUARY, 1890.

HOME NEWS.—February 1. The Indian Six Nations open a council for the discussion of citizenship and land in severality.

February 3. The wife and daughter of Secretary Tracy lose their lives in the burning of their home in Washington.—The Hon. Seth Low is installed as president of Columbia College.

February 4. Celebration in New York City of the centennial of the Supreme Court of the United States.

February 6. A free library, to cost not less than \$1,000,000, is offered the city of Pittsburgh by Mr. Andrew Carnegie.

February 10. The President signs the proclamation opening the Sioux Reservation.

February 12. Lincoln's birthday is commemorated in many of the larger cities.

February 13. The Methodist Book Concern celebrates its centennial.

February 14. The House adopts the new code of rules.

February 18. The department of superintendence of the National Educational Association opens its convention in New York City.

February 19. Annual session in Washington of the National American Woman Suffrage Association.

February 20. Dedication of the Carnegie Library in Allegheny, Pa.

February 22. Death of John Jacob Astor.—A dam gives way in the Hassayampa Valley, Arizona, causing the death of many persons and the destruction of \$1,000,000 worth of property.

February 24. Chicago secures the World's Fair of 1892.—The twenty-second annual meeting of the Freedmen's Aid Society opens in Chicago.

February 28. The North American Commercial Company secures the contract for taking fur seals in Alaska.

FOREIGN NEWS.—February 3. Mr. Parnell's libel suit against the London *Times* is compromised by the payment of £5,000 to the plaintiff.

February 6. Opening in Melbourne of the Australian Federation Conference.—A commercial treaty between Germany and Turkey is signed.

February 13. Death of the Sultan of Zanzibar.

February 14. The University of Toronto is destroyed by fire.

February 18. Death of the Hungarian statesman, Count Andrassy.

February 20. Death of the French statesman, Count Napoleon Daru.

February 26. Two thousand Liverpool dockmen go on a strike.